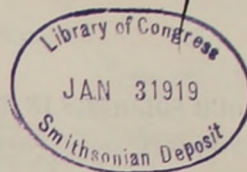


By Treasurer
JAN 22 1919

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

Of critics we have enough and to spare both within and without our ranks, nor do we lament the fact. Our subject has suffered sufficiently in the past by the attentions of uncritical minds who have accepted unquestioningly, as genuine, things which have proved unable to sustain the searching examination of a more alert intelligence. But occasionally the criticism, even from within our ranks, leaves something to be desired. Thus in regard to some recent books on psychical questions, there have been querulous notes of complaint. Questioned on the subject, the objectors have been finally reduced to the position that the books were too plain, simple, matter-of-fact. They were, in short, not learned and profound enough. So much one elicited by that process of close questioning which was so beloved of Socrates. Let us quote for the benefit of these malcontents a passage which comes appropriately to mind. It is from the famous Belfast Address of Professor Tyndall:—

There are persons not belonging to the highest intellectual zone, nor yet to the lowest, to whom perfect clearness of exposition suggests want of depth. They find comfort and edification in an abstract and learned phraseology.

And the Professor tells us how the great philosopher Epicurus appeared to some to be superficial because his style of teaching was so plain and simple.

Now, clearness of statement is especially needed in this subject of ours, because in the nature of things it tempts the untutored writer to hazy expression, as relating to many things at present obscure. Minds of the reasoning type become lost in divisions and sub-divisions of ideas and a maze of fine-spun theories, while the idealists soar into the clouds and become just as nebulous. Of course there are heights and depths in the subject, but they should never be attempted at the cost of good plain sense. Nowadays we are outgrowing the stage of the primer class. Indeed, most of us had outgrown it long before some of our instructors, who were wont to regale us with an infantile diet of platitudes and sentimentality. Intellectual incompetence nowadays cannot be atoned for by an excess of moral or emotional qualities. The elements must be well balanced, the logical and intellectual parts representing the bone and muscle of the system. Only by such a combination can we attain to a presentation of our facts and philosophy that shall be both clear and dignified. Intellectual incompetence is shown as much by obscurity of thought, however learned its phrases, as by the attempt to address educated people as though they were still in an infant school.

Just as modern warfare has shown a tendency to revive methods utilised by the ancients, so has the medicine of to-day availed itself of remedies recalling the prescriptions of the Dark Ages. In "That which hath Wings," an up-to-date novel, by Richard Dehan, author of the "Dop Doctor," the following striking and suggestive passage occurs:—

We scoff at the ignorance of the past, yet in this enlightened era the eye of the newt and toe of the frog, the salted earthworms, and the *Pulvis Bezardicus Magistralis* or *Pulvis Sanctus*—dissolved in the liquor of herbs gathered under a propitious conjunction of their ruling planets with the moon—have but given place to extract of the dried thyroid gland of the sheep, the ovaries of the guinea-pig, the spinal cord and brain of rabbits and mice and other small mammalia, with, instead of broth of vipers, liquor distilled from the parotid secretion of the tropical toad; identical with the reptile administered in boluses to Pagan patients by the Greek Hippocrates. Other remedies [are] hideously akin to the hell-brews that whipped the sated desires of Tiberius and Nero.

It may be that modern meteorology will presently detect planetary influence in weather changes, that coal and minerals will be systematically sought by the divining-rod, and that alchemy will become a recognised branch of trade.

THE LATE SIR ALFRED TURNER: SOME REMINISCENCES.

It was at an early stage of my acquaintance with General Sir Alfred Turner that our conversation turned on the question whether the term Spiritualism, so soiled by all ignoble use, should be retained. I quoted the opinion of a distinguished member of the senior service who thought the term objectionable and wished it to be replaced by something more exact. But the General was emphatic for its retention. "I am a Spiritualist," he said briefly, "and I think we should stick to our title whatever the world may think."

Never was such a man for work, and of all varieties, military, commercial, social and political. He would pass from one to the other with the ease of a mind trained in varied experiences. A military function in the morning would be followed, perhaps, by an address on his adventures in Borneo to a West End afternoon gathering and that again by an evening lecture on his supernatural experiences to a Psychical Society, the intervening time being filled up by literary work, interviews with the Press and other engagements. At the outbreak of the war he was much distressed by the lack of trained sergeants for drilling recruits, and threw himself vigorously into the work of supplying the demand. "We must find sergeants, or make them," he said, when I came upon him at this period. He was burning with indignation against that Germany which in earlier years he had been inclined to admire, being familiar with its language and literature. He had no words to express his abhorrence of the doctrines of Bernhardt and Clausewitz, for, like Lord Roberts, he was a humanitarian as well as a soldier, and, like him also, had conceived a distrust of German intentions, particularly after a meeting with the then Kaiser in London when his keen mind detected signs of some deep-laid scheme which boded this country no good.

It was characteristic of his many-sided personality that on one occasion I found him enthusiastic over Pope's "Essay on Man" in which he had detected, as many of us have done, the signs of a remarkable insight into the mysteries of human life.

And now the old soldier has "gone west" into the glorious company of thousands of young soldiers who will know him as one who lived for his country even as they died in the same cause. Hail and farewell!

D. G.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you and what people think of you.—CHARLES KINGSLEY.

OUR SOLDIERS IN THE WORLD BEYOND.

NOTES OF THE ADDRESS DELIVERED BY DR. ELLIS T. POWELL
AT YORK ON OCTOBER 27TH, 1918.

(Continued from page 379.)

SOCIAL JOYS OF THE HEREAFTER.

I daresay there are a multitude of questions springing up in your minds. Do the boys eat when they are on the spirit planes? Yes, they do. In the early days there seems to be often a craving for the old kinds of food and drink. The spirit doctors, ever anxious to soften the shock of transition, satisfy the appetite with food which is to all appearance that which was asked for, but of course is really something very different. The spirit intelligences say that the finest kinds of fruit are the nearest they have to the foods in the "land of the leal." They can give no better description because the food itself is totally outside our experience, and therefore there is nothing to which it can be compared. They are as helpless as I should be in trying to describe to you some new fruit which in shape, quality and flavour possessed not a single characteristic of any of the fruits you know.

Now there is nothing that more mellows and cements personal friendship than the free exchange of thought and good humour over a meal which everybody is enjoying. So that Canon Streeter is quite right when he says "We cannot conceive of a heaven in which Christ would be content to dwell unless there was to be found in it the counterpart of other things He loved on earth, the wild flowers and the birds, the children playing, friends gathered round the common board, the fellowship of labour and of love, and the quiet hour on the mountain side at dawn." St. Paul must have had that idea in his mind when he spoke of being absent from the body and at home with the Lord. The "friends gathered round the common board" make up a charming picture of one of the scenes of the life beyond, all the more charming because it has the specific sanction of Christ Himself. At the very verge of death, and in the most solemn hour of His career, His thoughts went forward to the happy days of heavenly intercourse to come, and he said, with emphatic asseveration, "I solemnly tell you that I will not drink henceforth of the juice of the grape, until I drink it new in the kingdom of God."

But if they are gathered round the common board, while in the tender words of the author of Revelation, "God spreads his tent over them" (Rev. vii., 15), you will say, the boys must talk. Is there talk in the spirit world? Yes, but not of the vocal, audible type, to which we are accustomed. If you will seriously think for a moment you will see how absurdly complex is the process by which we communicate with each other. Here am I thinking thoughts, which I have to translate into clumsy and inadequate words, and then to transmit them to you by making a series of noises which we call language. You have to take in these noises, and pass them on to your intellect as best you can. Suppose mind could speak to mind without the intervention of tongue and larynx, what an immense advance in clarity of communication we should achieve! And that is what takes place in the spirit world. Thought flies from mind to mind, without any vocal expression. There is no language, for thought has none. It has only the *expression* of thought which needs language to bring it into human comprehension. And, occasionally, as we know, under the influence of great emotion, exhilaration, or sanctification, our thoughts pass beyond expression in human language. The poet, living in a higher atmosphere, expresses some of them for us, but others are beyond all human enunciation. One remarkable result of these conditions in the spirit world is that the man is seen for what he is. His thoughts are visible, and if they are angry or unclean, he cannot hide them behind a mantle of hypocrisy as he can here. The spirit body will bring to light hidden things of darkness and make manifest the counsels of the heart. We may see the humblest charwoman as a saint and the most elevated politician as a fraud. If I had time to pursue this topic, I should show you that this is really the "judgment" which we shall all have to face, when the secrets of all hearts will be revealed beyond all possibility of concealment. This is the tribunal pictured in elaborated and intensified form, by Oriental imagination, which is presented to us by the New Testament writers as the Last Judgment.

THE JOY OF TRUE WORK.

The magnificent allegory of the Creation ends with the Creator resting after His week's work. I think the crowning joy of life on earth is that of the man who goes home to a Sunday of change and rest after a week spent in congenial creative labour. I say creative labour—the making of something. Keep a man employed in turning a useless wheel all the week, and although I may pay him, he will not get the satisfaction of the engineer, the builder, the artist or the author. Nor will he willingly settle down to a perpetual rest. The healthier he is, the sooner he is likely to want a resumption of work. And in a universe of inconceivable vastness and complexity, which does not run itself, the aggregate of labour for the Mighty Manager and His assistants must be something beyond our capacity to realise.

In that work our soldiers share, after the treatment appropriate to their transition, and when—sooner or later—they realise where they are, then,

"To them cometh our great Lord God, Master of every trade,
And tells them tales of His daily toil, of Edens newly made,
And they rise to their feet as He passes by, gentlemen unafraid."

Why unafraid? I answer in the homeliest fashion—they have done their duty and are ready to do it again. One and all salute their mighty Master; one and all, as they receive His approving smile, do they indicate, each in his own way, that they want work, and they are told off to do it, each set to the special labour he can best perform. For all the diversities of character, capacity, taste and skill survive in that world and help to create the wholesome feeling which is generated even here by differences of outlook, opinion and temperament.

Why is it that so much of the world's work is irksome, wearying, aye, destructive sometimes of both body and soul? First, because of its frequent monotony; second, because of its compulsory character—so many of us have to work to keep the wolf from the door; third, because in our complex and artificial society so many have no real choice of occupation, and therefore slave at uncongenial tasks; and fourth, because so much of the work is done under merciless pressure; finally, because the workers visualise no satisfactory objects. At best with thousands the end is an old-age pension, or a period of comparative penury as the savings are gradually spent. In these considerations lies the key to so much of the social unrest, so called. Give every man and woman the congenial task, the work they love, the security that makes them independent of caprice, the sense of creative effort and effect, the knowledge that all the time they are working to a definite end, and add to this an environment of comfort, culture and recreation, all on a high level and you will hear no more of social unrest.

When you know that your soldier went over the top, not into annihilation or perpetual slumber, but into such a life as that, there comes a new meaning into Christ's declaration that God is not the God of the dead but of the living.

"And each of them in raiment
Of honour goeth drest,
And hath his fee and payment
And glory on his breast.
O woman, who sit'st weeping—
Close, like the stricken dove—
He is in goodly keeping,
The soldier thou did'st love."

Another range of labour is entrusted to those with different talents. There are varying moral levels in the spirit world, as here. And just as we do our best here to use our modest influence for good, even so does the more advanced spirit strive to aid the less advanced. Nor are those ministrations limited to their own world. Of all the facts of psychic science, none is more certain than this—that to every one of us there is attached at least one guardian spirit or guide. No sooner does a man or woman begin to struggle, however feebly, towards better things, than there comes reinforcement from this source. Thence come those aspirations and inspirations which sometimes astonish us, as being so much better than ourselves. And when the activities and aspirations widen, the spirit aid is augmented, so that a man or woman may enjoy the guidance of skilled spirit auxiliaries in each department of their life. This is not fiction, but sober, solid fact. As many of you know, the clairvoyant eye can often see the attendant spirit. I have not a single scintilla of doubt that many of our soldiers are already enlisted in this great army of God, to watch our earthly pilgrimage with affectionate and helpful solicitude. Of them we may answer with a glad affirmative when the ancient psychic asks, in the first chapter of the Epistle to the Hebrews, "Are they not all ministering spirits of the heavenly Kingdom sent out to help those who are on their way home?" (Heb. i., 14).

THIRTY YEARS AGO.

(FROM "LIGHT" OF DECEMBER 8TH, 1888.)

M. Victorien Sardou, who has long been a believer in Spiritualism, writes a long letter to the "Gaulois," saying that thirty years ago he was laughed at by men who refused to believe in magnetism, but who have now accepted it under a different name. Hypnotism and suggestion, with all the psychic forces now recognised by eminent doctors, are only reproductions of the phenomenal somnambulism, ecstasy and second sight which were known but not utilised a century ago. Sardou is of opinion that Spiritualism has been spoiled by charlatans who know something of the phenomena and who add their own trickery and sleight-of-hand to what is in its essence unexplained and transcendental. M. Sardou is opposed to drawing-room experiments, which he considers a detestable method of investigation.

December 7, 1918.]

LIGHT.

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MATERIALISATION PHENOMENA: THE SCHRENCK-NOTZING EXPERIMENTS.

By a MEMBER OF THE SCOTS BAR.

The article by Mr. W. G. Braithwaite in the October "Hibbert Journal," entitled "Ghosts as Physical Facts," to which *LIGHT* has already referred, is well worthy of attention, not only for its intrinsic interest but also for the amazing character of the experiments recorded. It is of great practical importance for psychical and general study. Unfortunately (readers among the Allied nations will appreciate my meaning) the article is, for the most part, the report of a German book, "Materialisation Phenomena" (*Materialisationsphänomene*), published at Munich towards the close of 1913, the author of which is Dr. von Schrenck-Notzing.

The German is now rightly suspect in all departments of thought and activity—even in science. This does not, however, greatly affect our judgment as regards the main facts; for these have been observed by more reputable folk like Sir William Crookes and others. And much of the book is on parallel lines with the splendid scientific work of Dr. Crawford. The experiments of Notzing are therefore to a large extent corroborated. But the book is damned hopelessly for the English inquirer or the English doubter (the "Times Supplement" review of this very article proves it), and an English translation is probably not to be thought of. It is not, however, the intention of the present writer to criticise here its more Schrenck-Notzing aspects, further than as Mr. Braithwaite reveals the author, and apparently himself, as advocates of a "psychodynamic theory."

Mr. Braithwaite is wrong when he says this book has "escaped the attention of those who specialise in psychical matters" in this country. Far from it. In the "Proceedings" of the S. P. R. (Vol. XXVII., 1914-1915) there is a very full and able, if slightly hypercritical, review, by Helen de G. Verrall, of this very book, and also of a pamphlet published by the author in reply to some of his critics. Miss Verrall goes also and at length into the character of Schrenck-Notzing's medium, "Eva C.," who, it seems, is Marthe Beraud, under a cloud of alleged trickery on one occasion in Algiers. A review of a psychic book without lengthy and solemn inquiry as to fraud would, of course, be "Hamlet" without the Prince! As regards "Eva C.," or Marthe Beraud, however, the verdict of Miss Verrall is a complete "not proven," which is perhaps as near as any medium will get in the S. P. R. to "not guilty." And, at any rate, if Dr. von Schrenck-Notzing is to be believed, and as Mr. Braithwaite points out, the experiments left nothing to be desired in the way of elaborate, effective and very clever precautions against fraud or trickery. We leave it at that. Miss Verrall's review must be considered by any reader of Schrenck-Notzing.

On Mr. Braithwaite's own very interesting contribution to the article one might offer a few criticisms. He says that Schrenck-Notzing, "for the purposes of his inquiry, rightly discards the Spiritist hypothesis." Why "rightly" this hypothesis, and not every other hypothesis? If he is honestly reporting facts, and these point to this hypothesis, what then? Would it be right in such a case for another inquirer to discard the "ideoplastic" (as Miss Verrall terms it) or the "psychodynamic" of Mr. Braithwaite? Is it really more "scientific" (blessed word!) to reject out-of-hand and pooh-pooh a simple and adequate explanation (even when a poor soul holds it provisionally merely) and to invent another in preference which is more incomprehensible and less adequate (for it does not meet all the facts), and is, in reality, merely the facts themselves decked out in scientific or pseudo-scientific terminology? But, first, let Mr. Braithwaite's reasons be stated: "It is wrong to assume, at the present stage, the spiritistic explanation, for (1) all new sciences have been tempted to their bane by wrong assumptions, and psychology must discard spiritism as astronomy discarded astrology and chemistry alchemy; and (2) it is a false method which posits an unknown cause of new phenomena, and does not first try to relate them to known facts and causes."

(2) is unexceptionable, and, of course, the common sense regulation of logic, if it means, briefly, that all known "this-side" forces and agencies must be tried and rejected before "other-side" forces and agencies are called in. But this means that these agencies, which rightly have priority, are *known* to us. Now, this "ideoplastic" or "psychodynamic" force is unknown. It is a new invention—to meet the facts. It has yet to be proved to exist. If anyone suggests hypnotism or telepathy, the answer is, these psychic forces are the interplay of spirit only. No hypnotism or telepathy has ever in the remotest degree effected materialisation. The telepathic vision or phantasm is quite different, and every condition of its appearance is different from the materialised object of Schrenck-Notzing's investigations, or from the "Katie King" Sir William Crookes saw and examined more than forty years before him. Is it not reasoning in a circle to assert that these materialisations prove psychodynamic power in ourselves, or the medium, or in all combined, when that psychodynamic force is a mere

conjecture, invented *ad hoc*, an unknown x invoked for the express purpose of accounting for the materialisations? If x were known and proved to be able to effect results in the same line as materialisations there might be a case for it. Miss Verrall calls the force "ideoplastic," which is certainly more suitable for the sculptor's artistic intelligence evidently at work. But how if neither medium nor experimenters possess a scintilla of this artistic intelligence—which is often, apparently, of a very high order? One supposes, in that case, the theorists would relegate it to "our sub-consciousness," that convenient, magic under-world where all things are possible and where we are omniscient! The psychodynamic or ideoplastic theories do not come within the category required by (2), of "known facts and causes." They are very like our old friend "cosmic memory" in another guise.

This is not said in disparagement of any theory. It is a needed protest against the oft-made insinuation that the Spiritist theory alone is not scientific. As matter of history the Spiritist explanation (however interpreted, and for whatever it is worth) has stood through the centuries. What a host of "scientific" theories have had their day and ceased to be in the meanwhile!

Needless to say, with regard to (1), while all new sciences have, perhaps, been tempted to their bane by wrong assumptions, they have all rested likewise on assumptions which have stood the test. Nothing is more instructive and curious than the persistence of the "atomic theory" assumption from very early days till now. Interpretation alone has changed. It is not quite fair to Spiritism to class it with astrology or alchemy. These have no such unchanged and not easily challenged record as Spiritism from the earliest dawn, through all human literature secular and "divine," till our day. It was not the assumptions that vitiated and wrecked alchemy, but the reckless application of its very partial experiments and little understood results to the wildest speculations, greed and ambition. Any "science" would travel the same road with the same misuse. Alchemy, apart from these fantastic bewilderments, is simply chemistry interpreted by its age.

THE SCIENTIFIC BASIS OF PSYCHOMETRY.

In his lecture at the Alliance rooms on the 21st ult., Dr. W. J. Vanstone expounded what he regarded as the scientific basis of psychometry. He laid down two principles—first, that concrete objects can, both unconsciously and consciously, be charged by human beings with psychic forces characteristic of their source, and, second, that such forces were radiated from the objects which received them, and that these radiations might be brought to a focus, producing phenomena. As an illustration of the unconscious charging of an object he mentioned the case of a ring which had been worn up to the last by a lady friend of his, a medical missionary to Central Africa who had died there after great suffering. A medium to whom he handed this ring not only gave correct descriptions of scenes on the Congo, but appeared to experience the same terrible sufferings which had attended the lady's last hours. Dr. Vanstone had had plenty of proofs of his friend's survival, but he did not regard this as one of them or as affording any evidence at all of her presence. Instances in which such charging of concrete objects was done consciously, either for good or ill, were afforded by the native medicine men of Central Africa, by the ancient Egyptian priests, and by St. Paul (as described in Acts xix., 12). The power to read (or psychometrise) effectually the emanations from objects depended on concentration, receptivity, a balanced mind, and scrupulous honesty.

LORD ROBERTS AS WAR PROPHET.

The following will be of especial interest to those of our readers who were acquainted with the late Lord Roberts. It would be useful to have some assurance of its authenticity. We believe he knew Marshal Foch and had a correct estimate of the genius of the great French Generalissimo:—
"When Lord Roberts was in Canada ten years ago at the dedication of the Plains of Abraham as a park and playground he made this prediction: 'They refuse to believe me, and we sleep under a false security, for I do not hesitate to affirm that we shall have a frightful war in Europe, and that England and France will have the hardest experience of their existence. They will, in fact, see defeat very near, but the war will finally be won by the genius of a French General named Ferdinand Foch, Professor in the Military School in Paris.'"—*L'Evenement* of Quebec, quoted by "The Times" Toronto correspondent.

LET us be content to do but little, if God sets us at little tasks. It is but pride and self-will which says, Give me something huge to fight, and I should enjoy that; but why make me sweep the dust?—CHARLES KINGSLEY.

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COMMON-SENSE SPIRITUALISM.

THE SCIENTIFIC SIDE.

By S. DE BRATH, M. INST. C.E. ("V.C. DESERTIS").

Spiritualism has recently been attacked by Mr. Bernard Sickert in "The English Review" of October and November, 1918, as being a symptom of a widespread insanity. As he regards the careful experiments of men of science such as Sir Oliver Lodge, F.R.S., Dr. A. R. Wallace, F.R.S., D.C.L., and Dr. W. J. Crawford, D.Sc., as mere assertions, and parallels them to the player in "Midsummer Night's Dream" saying, "This lanthorn is the moon," it is needless to say more than that his logic comes ill from one who would teach us sane reasoning. And as he does not support his contention by any asylum returns; and those of the Registrar-General directly negative his statement, it may perhaps be inferred that the kind of insanity he apprehends is that of which a symptom is disagreement with his own opinions.

But there would be fewer attacks of this kind if Spiritualists would take a bolder line than argument for the credibility of isolated phenomena, and would claim at once for Spiritualism (1) that it is scientific, and (2) that it is consistently religious, and, moreover, religious in a sense which meets the special needs of this time. Nearly all religions have declared that *some* kind of future life awaits us all. They made this a matter of Faith. Spiritualism makes it a matter of experimental science. This cannot be too strongly emphasised. The whole subject is experimental. Like every other science, it has its conditions: we cannot develop a photograph in white light, nor produce electricity without a conductor; moist air dissipates electricity of high tension; many reactions of chemistry cannot be produced without a catalyzer whose function is quite unknown; and still more analogous, the results of the biological laboratory and of the horticulturist and breeder are not producible at will like those of physics.

A "scientific" theory is one which covers all the facts *at present known* in a particular science, and is not at issue with any other ascertained facts. For instance, the chemical "elements" are found always to combine in fixed proportions by weight; all compounds of oxygen are found to contain it in some simple multiple of 16, all compounds of chlorine in some simple multiple of 35.5, and so for all other elements. The phenomena of light show that matter which seems to us homogeneous must have a grained structure. Therefore Dalton advanced the theory that matter consists of ultimate atoms, each of which has a certain weight represented by these numbers. This hypothesis was found to cover all known facts of chemistry and to fit with other sciences. It was accepted as the atomic theory of matter, and was supposed to be final truth. The atoms were generally supposed to be tiny globules. Then it was found that these atoms could, under certain conditions, give off "electrons" much smaller than themselves; and the notion of the atom as a finite hard mass had to be given up. The "elements" were recognised as evolutionary products, and the atom is now considered to be a complex structure, but still an atom in the sense of the smallest particle in which, say, oxygen can exist *as* oxygen. If an oxygen atom part with one or more of its electrons, it will no longer be oxygen, but something else.

This is an instance of "scientific" theory. It is never final. Science has no creeds, though scientists very often have, and resist innovations. Science advances by the discovery of fresh facts which will not fit the theory; then the theory is abandoned or modified. Its theories, too, are always being brought to practical tests; all the great

advances of chemistry date from Lavoisier's and Dalton's experiments and the corresponding theories.

Now the theory recognised by scientific men in America, Britain, France, Italy and a few in Germany, who have experimented on the facts, is that the phenomena involve the existence of discarnate personalities—briefly "spirits." Telepathy helps to explain some of the facts, though Professor Hyslop (Columbia, U.S.A.) says there is not nearly as much evidence for telepathy as for spirit agency, and that telepathy, moreover, is an unexplained action at a distance whose mechanics are quite unknown; we cannot explain the obscure by the more obscure, and telepathy will not even apply to, much less explain, such effects as are given by Dr. Crawford in his "Reality of Psychic Phenomena." He shows that in the presence of persons with a certain constitution certain forces will manifest, and that there is a force proceeding from the "medium" which can raise heavy bodies into the air—that the body of the medium placed on a weighing machine during the experiment shows a diminution of weight by approximately the same poundage as the static force exerted—and his experiments point to an emanation from the medium of a form of matter not fully known—often (but not always) invisible, yet capable of transmitting power, not interfered with by red or orange light, but dispersed by white light. He also shows that this form of matter can be directed and moulded by invisible operators, who direct the force as may be desired by the visible operators.

The sum and substance of an immense mass of kindred facts (without conscious mediumship)—apparitions coincident or nearly coincident with deaths, veridical dreams and the like—has been condensed by the astronomer Camille Flammarion (Paris), after very careful analysis of 1,824 cases of supernatural occurrences, to the four conclusions which here follow ("L'Inconnu et les Problèmes Psychiques," Paris, 1900. Page 581):—

1. The soul exists as a real being, independently of the body.
2. It is endowed with faculties as yet unknown to science.
3. It can act and perceive at a distance without the instrumentality of the bodily senses. (Telepathy.)
4. The future is prepared in advance, determined by the causes which will bring it about; the soul can sometimes perceive it.

Mr. Hereward Carrington, who has laid bare in his "Physical Phenomena of Spiritualism, Fraudulent and Genuine" some of the most disgusting frauds of bogus "mediums," says (p. 338):—

Rightly interpreted, modern Spiritualism is nothing more than the belief that a conscious soul of some sort continues to exist after the death of the body, and that it is possible, by certain means, at certain times, to get into communication with that soul. The former of these two beliefs is held by everyone who is not a materialist; while the second is simply a question of evidence. It seems to be a most sane and reasonable creed.

An unfortunate result of the low moral tone and indifference to truth in the average of humanity is that no cause makes much advance till it gets democracy behind it as a driving power. While the Reformation was in the hands of moderate, well-balanced statesmen like Sir Thomas More, of scholars like Erasmus, and temperate theologians like Dean Colet, it made no progress: not till Luther nailed up his theses at Wittenberg in A.D. 1517 and called popular passions into the cause, did it make tangible progress. The sober theologians rightly protested against dragging theology through the gutter, but in no other way could it be made practical. Spiritualism has had much the same experience.

Mr. Carrington anticipated the probability that the physical phenomena of Spiritualism will gradually die out, owing to fewer and fewer believers in the reality of the phenomena, and that in a short time there will be but few mediums who can make a living at this phase of the subject. So soon as the trade ceases to be profitable, it is certain that the professional medium will cease to exist, and then we may arrive at the point when a scientific examination of genuine phenomena can be undertaken. In short, psychical research will then itself become a science (p. 416).

It has become a science, but it has not followed that reasonable line of development only. If it had, it would probably not have got beyond the psychical laboratories. It

took instead the democratic line. Hundreds of persons throughout Europe have got into touch with the "spirits," and as democratic Spiritualism is often as coarse, as vulgar, and as unenlightened as democratic sectarianism or democratic politics, the phenomena produced are sometimes degraded enough. I know of one case where an automatist in a manufacturing village used to assemble young men and girls for "spirit-writing" of an incredibly coarse and debased type. I know of another where the communications urged a man and a woman holding to each other the relations of a quite honest friendship, to enter on immoral relations in the name of self-development and free love. The recipients pretended to weigh the arguments and the communicating spirit finally gave the name of "Lola Montez" (a courtesan of the Second French Empire), who was quite unknown to them even by name.

Trivial and vulgar communications abound, but the principle is there, and many persons have reached their sacred dead and derived not merely comfort, but sure knowledge of progress in the unseen, and intelligent belief in the operation of moral law in the spirit world.

With regard to such wicked personations as described above, the remedy is easy; it is conveyed in a colloquy of which I was a witness:—

Q. Cannot our guide protect us against such personations?

A. Our guide loves us too much to interfere when we can master evil by God's grace.

Q. Well! God always grant me grace. I was much deceived. I thought no evil spirit could swear falsely by God's name.

A. Floods of evil spirits can.

Q. Then how can we ever be sure?

A. By never listening to evil suggestions.

In a message given by Professor and Mrs. De Morgan ("Matter to Spirit," p. 204), occurs the following:—

Heaven has its . . . comforts; none need mourn for those of earth; but attempt to name them with the equivalent on earth, the resemblance dies away, as dies away the gold and the many hues of an autumn sunset. . . . How cold the reality of the sky no longer thus illumined, I need not say; but so are the attempts to raise the thoughts of mortals to the realities of heaven; never to be fulfilled, for the words fail as well as the ideas. A belief in the power of writing by spirits will increase as the world grows older; and when once that has become more general, the spirits will be less afraid to say the truth, that of all heavenly things granted to spirit life none can be revealed.

This prediction of the increase in automatic writing, made in 1863, has been verified. But such matters belong rather to the religious than to the scientific side of the matter. With regard to this latter, a curious analogy is apparent. As the "ultimate elements" are found to be complex electric structures, so with the soul, which, by mediaeval metaphysicians, was supposed to be an "uncompounded essence." According to the spirits themselves (who should know), it is not simple, but is a psychic body of organised ether, just as the corporeal body is of organised matter, not stuck into the body like a knife into a sheath, but the active principle of every cell in it, and therefore the duplicate of the body, though in a much more plastic material, and animated by the spirit which is the real Self of the man.

This, or something like it, has, of course, been said before by the mystics of all religions, not to speak of St. Paul's distinction between the natural and the psychic body. There are in the last analysis only two philosophic principles—Materialism and Spiritualism. The former treats matter as self-existent, or assumes that it only is a fit subject for research; the latter takes it to be the vehicle of spirit, and its origin to be from a spiritual source. Nearly every distinguished philosopher, from Plato to Hegel and Bergson, has taken this line, because without such a foundation morality is but social convention; but not till now could this philosophy be placed on a basis of experiment.

There are only two centres, God and ourselves; and we must rest on one or the other. If we rest our full weight upon ourselves we are not resting so much as the weight of a feather upon God but simply living in ourselves and for ourselves. MANNING.

HUMAN SURVIVAL AND IMMORTALITY.

In an article contributed to *LIGHT* of November 16th (p. 365), Sir William Barrett discusses the difference between immortality and man's survival after death. Without doubt he is right in pointing out that immortality, i.e., eternal life, cannot be proved by any scientific or spiritualistic investigation, but he surely errs as a physicist when he says that the same applies to survival. The so-called "Laws of Nature" are only proved by repeated observations, and by arguing from the particular to the general.

Thus, if it can be established that one single human being has survived the cataclysm of death, it is strong proof presumptive that all other human beings survive, unless it can be shown that that particular person possessed special and unique qualities differentiating him from all others; if it can be proved that, say, half a dozen persons have survived, the presumption that all human beings survive is enormously increased; if it can be shown that a hundred individuals of different races, colours and creeds have survived, it does *not* mean simply that you have proved the survival of those hundred persons, it means that the proof of the general survival of mankind has become overwhelming.

Men and women are longing and yearning for knowledge and for certainty, for an assurance stronger than the faith and hope based on traditions, which, however true, are receding ever further into the remote past, which can no longer be verified, and which have been and are assailed by the adherents of materialism. This assurance is being built up by Spiritualists, among whom I class, in this connection, many of the most prominent members of the Society for Psychical Research. It seems impossible to overrate the importance to mankind if that which forms the "foundation of all religions" (Myers) can be established, firm and unassailable.

But Sir William Barrett, in his writings, leaves a doubt as to his real attitude of mind towards "Spiritualism." In his book, "On the Threshold of the Unseen," he discusses the evidence for survival and appears to find it almost conclusive, but he follows that up by declaring that the proof of the survival of certain individuals does not entail the survival of any others. In his mind, apparently, each case proves itself and itself only. He recognises in some measure the value of the teachings received through Spiritualism, and then raises the bogey of "evil spirits." He emphasises the inestimable importance to man of obtaining a knowledge of his survival, and then deprecates research, except perhaps when carried out very "scientifically" by members of the S.P.R.

I wonder whether it has occurred to him to consider whether the ultra scientific member of the S.P.R. is after all the one best equipped for this research. It is well to exercise imagination; to assume that discarnate human beings do exist and can, under certain circumstances, communicate; and then to look at the matter from their point of view! They would have new surroundings and new interests, a wonderful life to take up, fresh work to do. Their interest in this world would naturally be confined to those still on earth whom they loved and whom they would desire to reassure and console. Why should they consent to place themselves in the "witness box," to be continually cross-examined, and badgered, and asked to give innumerable "tests" by persons whom they knew but slightly or not at all? No incarnate human being would stand it, to "prove his identity," unless he had a very strong personal object to gain, so why should it be expected of a discarnate human being? There might be a few, such as Myers and Gurney, who out of their interest in the subject while they lived on earth, would be willing to submit to scientific interrogatories, and who would construct cross-correspondences to evade explanations by telepathy and the subliminal mind, but on any satisfactory theory of an after life, if survival be a fact, such interest would be bound to evaporate as the vast interests of their new life gradually unfolded to their vision. Sir William Barrett has remarked that few communications are received except from the spirits of those who have recently passed over, but the waning of earthly interests seems to be a more reasonable, and certainly a far more satisfactory, explanation than a gradual fading away of individuality and of memories.

Sir William Barrett is greatly influenced by the thought of C. C. Massey, whom he quotes in his article in *LIGHT*, as well as in his book, "On the Threshold of the Unseen." With him, he appears to accept the doctrine of reincarnation as a solution for many of the difficulties and problems of life. Having lived long in the East, I am familiar with the doctrine, which is believed by most of the peoples of India. But the Eastern mind approaches it from a different direction. Thus, the Buddha accepted reincarnation as an undisputed fact, and, coupling it with the universal Eastern conviction of the sorrow and undesirability of life on earth, set himself to find a scheme of conduct that should weaken the ties which bind the departed spirit to earth, and which inevitably drag it back into matter, so that at death they should snap and the spirit be released to enter the purely spiritual life that he termed "Nirvana."

Outside the school of Allan Kardec, I think that the teaching of modern Spiritualism points to a path of progress

after death towards absolute perfection, but never reaching it, as absolute perfection lies in the Infinite.

This path may be likened to the curve of the hyperbola, ever approaching nearer to the asymptote but reaching only at Infinity.

Such a conception opens out the possibility of a glorious future in the after life; it does not consist of a static condition, a mere negation of evil qualities, but of the acquisition of qualities and attributes of which we now can form no more idea than the totally colour blind can form the idea of the colours of a gorgeous sunset. It ensures progress throughout Eternity, for absolute perfection is the attribute of the Infinite Father only.

C. E. B. (Colonel).

FROM THE LIGHTHOUSE WINDOW.

Captain De Brath, now so well known as the author of "Psychic Philosophy," written under his pen-name of V. C. Deserts, occupies the leader page this week with an able article, the second part of which will appear next week.

"Bibby's Annual" for 1918 is, as usual, a splendid number, with its many illustrations, several in colours. The literary contents are of a varied character, but all are influenced by the same theme—the note of the magazine and of its editor, Mr. Joseph Bibby, spiritual progress and human betterment.

Mr. W. H. Loveland, who for some eight years past has occupied the position of secretary of the Winchester Spiritualist Society, has been appointed by the Lord Chancellor a Justice of the Peace of that ancient and cathedral city. Mr. Loveland is also president of the local Trade and Labour Council and secretary of the Co-operative Education Committee.

In "Modern Astrology" for December we find the following allusion to the collapse of Germany: "The immediate cause of the final catastrophe was the opposition of Saturn and Uranus on 1st October." We had supposed that the immediate cause was the opposition (to the enemy) of Marshal Foch and Field-Marshal Sir Douglas Haig. But one lives and learns.

The Christmas number of the "Strand Magazine" is of especial interest to us by reason of the interview with Sir Oliver Lodge in its pages. To a representative of the magazine Sir Oliver gave expression to his views on Spiritualism and its scientific side, Psychical Research, and affirmed that he is absolutely satisfied of the continuity of human life after death. In the course of the interview he related instances of the kind of proofs received. The interview packs into small compass some of the main facts of the subject, simplifying them in a way that should be extremely useful to the average magazine reader.

Ida Ellis sends us an interesting little pamphlet on "Colours" in relation to character, capacity, and health physical, mental and spiritual (Page and Co., Blackpool). She has studied the subject for many years and her observations and conclusions, though not always in agreement with those of other students, are suggestive and striking. Colours are classed as physical, mental, emotional and spiritual. Physical colours are black, brown and grey, their radiations are heavy and depressing; yellow and blue are mental colours, red and green emotional, and violet, heliotrope, lavender and white spiritual. It is not suggested that these colours are arbiters of our thoughts and actions, but that they have the power of stimulating the latent capacities of our being to physical and spiritual development. The practical application of this teaching is somewhat empirical as it is based upon the properties and meanings attributed to the colours by the authoress. The fact that colours are used as a curative agent in certain forms of experimental hospital treatment is significant, as it may presently justify the inclusion of colour influence in the wider field of psychogony.

"SPIRIT TEACHINGS," by "M.A. (Oxon)" has long attained the position of a classic in the literature of spirit messages. As already announced it has been reprinted by the London Spiritualist Alliance, and the book would make an excellent Christmas or New Year's gift. It can be obtained of the manager of LIGHT at 6s. 6d. post free.

THE DISEASE OF SCEPTICISM.—All scepticism is like senility in this respect: If you cannot enjoy the universe it is better to throw it up; but it will leave you weak and sensitive, and any spirit that you touch will infallibly fly to your head. So the sceptic is always unnaturally open to the raids of superstition and eccentricity.—G. K. CHESTERTON.

A VISION IN THE CRYSTAL.

My daughter and I called on a crystal gazer in Manchester on September 23rd, and whilst the medium was showing to my daughter a picture in the crystal I touched the crystal and turned it towards me with a view to seeing the picture, when the medium said something to the following effect: "The picture has now completely changed. Have you anybody connected with prisoners' cages?" We did not reply, and she continued: "I can see a lad in khaki, tall and dark, walking quite happily amongst German prisoners; I can see the barbed wire, and the lad is swinging something like a basket."

I explained at this stage that my son was frequently in prisoners' cages, as he was a member of the Intelligence Police.

The crystal gazer now added: "This boy is coming on leave soon. He is suffering from his feet. He has sore feet but he does not want to give in; he wants to see the thing through. He could be sent to Blighty on account of his complaint."

We had at that time word from my son that his leave was due about the middle of November, but that he did not expect to get it until December. However, my son came unexpectedly on leave in less than a month from the date of the sitting. He states that on the date in question he was engaged in a prisoners' cage, that he was quite happy, and that he was carrying a sand-bag into which he kept putting documents and papers taken from the prisoners. The sand-bag, of course, might correspond to what the medium described as a basket. The description of such exceptional work of a soldier is remarkable, as the medium had no opportunity of getting to know beforehand these details of my son's occupation in the army; yet to some extent the description given might be explained by thought-transference, as both my daughter and I knew that my son occasionally is engaged on such work; it was, however, entirely unknown to us that my son was suffering from sore feet. During his leave he showed me the partly dried-up sores on his ankles and knees, and whilst he was showing me these, he remarked that at times they were painful, but that he did not wish to give in as he was anxious to see the finish of this war in the field of battle. The description of this complaint is to me the most remarkable, as a soldier engaged on prisoners' cages is not likely to suffer from bad feet, not being liable to march long distances, and therefore it would have been a "bad guess" in the ordinary way on the part of the medium.

A. S. P.

** The names and other particulars in the above case have been given to us by A. S. P., who is a regular contributor to LIGHT.—ED.

INSIGHT.

In self-defence will human virtue blame,
Lest some might think such poison-berries grew
All unrebuked in her own garden too—
So will she search and hasten to proclaim
The faults of others, and protect her fame
By paying with honest hand fair frailty's due,
Nor dare enquire too long if all be true,
Indignant, stern, with righteous wrath aflame.

Yet some unseen about the slipp'ry ways
With kindlier eye the high intention see,
Mark the long struggle through the strenuous days,
And many a brave attempt with glad amaze.
These lift the fallen child right patiently,
And soothe with smiles and gentle words of praise.

F. FIELDING-OULD.

THE JASONUS TABLET.—Mr. R. A. Bush sends us the following addendum to the remarkable case related by him last week. It was received too late to be included in that issue: "The catalogue of the British Museum describes the physician as 'examining the patient.' Not being a physician myself I must not be too assertive, but I do not think that placing the right hand on the solar plexus and the left hand on the back at about the same position (a frequent practice in psychic healing) is a recognised method of orthodox 'examination.'"

SPIRITUALISM AS INTERPRETER OF LIFE.—Communion with kindred souls established, consolation afforded those who mourn for their departed ones, and experience of spirit intercourse gained in the privacy of the domestic home circle, possible to all desirous of satisfying the natural claims of affection. Communications invited from friends interested in proposed re-constitution of a local spiritualist centre, to provide facilities for study, practice, and social intercourse; and offer of a room wanted temporarily for preliminary meetings to decide on appointment of committee of management, etc.—Letters, enclosing stamped addressed envelope for reply, to "M.I.S.U.," 10, Babington-road, The Burroughs, Hendon, London, N.W. 4.—Advt.

SOME RECENT BOOKS.

"An Essay on Prayer," by Wm. Loftus Hare. (Theosophical Publishing House, 67pp., 2s. 6d.)

This is an essay premiated by the Walker Trustees. It gathers together in readable compass much material from a wide field of learning. Beginning with primitive prayer as magic, the author deals with Chaldean and Chinese divination, Hindu Yoga, Buddhist discourses on concentration, and Platonic contemplativeness. Much space is rightly given to Mysticism—that flower produced by all great religions—and its concomitant ascetic practices in aid of concentration on the Divine Perfection. Indeed, this portion of the book might be described as a very well-studied *resumé* of Mysticism. The treatment of the question—"Is prayer answered?" is very weak, and evaporates a very practical question into theosophical metaphysics and dialectic. The question is experimental, and is best answered by such facts as could have been supplied by the members of the late Archdeacon Wilberforce's Prayer Circle. But the conclusion of the whole matter—for it is a conclusion, though given on the first page—is that the unity of all religions lies in experiences and not in creedal concepts, and that the experiences of prayer and meditation are the sphere which is nearest to the centre of things religious and spiritual; and, "in the experience of many ancients and moderns, Prayer is the Pathway to Reality."

"The Hidden Side of War" (Elliot Stock, 1918, 134 pp., 2s. net.)

In the production of this book the author claims: "I write down what is dictated to my brain in sentences—I do not know in the least what will be the subject or the line of ideas; often they are in complete contradiction to my own thoughts." The form is that of short "letters"; they cover the period September 1914 to February 1917.

The criterion of judgment, therefore, must be entirely the substance of the communications, and not their origin, however much one may trust the sincerity of the automatist. This substance is remarkable, whether it proceeds from the sub-conscious mind; or, as stated, from the author's father on "the other side." The writer (we will accept the theory of spirit co-authorship provisionally) states:—

That there is a regular organisation for the reception and help of the masses of unprepared spirits who have passed over;

That they often, even usually, are unaware of the nature of the change which has come upon them;

That prayer is the most powerful weapon for good that those on this earth-plane can employ;

That the ministering spirits are as complex an organisation as a modern army, and are answerable to its Head.

The writer, who is said to have been in life "a well-known ecclesiastic," has much to say about the lack of Church teaching on the subject of the after-life and of episcopal guidance for the present growth of mediumship; and some passages are explanatory of the efficacy of prayer: "The slightest effort to seek the help of God is such a means of getting ready response from this side that we wonder why all the world does not avail itself of this easy means of help." The Kaiser is said to be weak rather than wicked. It is quite obvious to normal faculties that a man who poses as much as William II. has done, as strategist, artist, orator and super-man must be a weak character; vanity is the brand of weakness. Nor does it need a "ghost come from the grave" to tell us that many of the men in our Government of 1915 "are good men in themselves, well-meaning, able up to a point, but wholly lacking in power of imagination. They cannot foresee; they cannot gauge events in the mass; they have no power of mind to grasp results on a large scale. . . . Afraid of public opinion, they are always waiting on it instead of being in advance of it and leading it."

They have heard this before, but should be interested in this estimate of them from the spirit world! There are some predictions, e.g., the Russian victories (given October, 1914), Roumanian intervention, and the battle of Jutland, but they are not evidential. The main interest lies in the view that the World-State is a past phase of political evolution, and that every nationality (including Germany) has its part to play in the New Era.

One more extract will show a lesson we still need to learn:—

"There was much in common between the English and the German character at its best, but whereas the Englishman was too indolent and self-satisfied to be jealous of the German, the latter, you now realise, was consumed with jealousy of the English. . . . The German would give himself credit for many finer qualities which you apparently lack. Precision, meticulous care in the performance of duty, however trivial; the immense importance attached to discipline and order; method; industry; economy; thrift; great thoroughness and plodding perseverance in whatever he undertook; these virtues are eminently Teutonic. . . . Do not jump to the conclusion that because you are fighting in the cause of 'right,' therefore you must be all 'right' and the Germans all wrong."

Many of us thought thus (and a good deal more) without confirmation from the super-natural; but that is no argument why the "well-known ecclesiastic" should not have come to see it on the other side!

In fine, the book is simple and direct, and if readers will (even provisionally) take the obvious sincerity of the automatist as testimony to its origin, it will show that ecclesiastics may acquire sounder views on the other side than some of them have on this.

S. DE B.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Penbridge-place, W. 2.—11, Mr. H. G. Beard; 6.30, Mr. G. Prior. Wednesday, December 11th, at 7.30, Dr. W. J. Vanstone.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Jamrach. 12th, 8.15, psychometry.

Lewisham.—The Priory, High-street.—7, Mrs. E. Graddon Kent.

Spiritualist Church of the New Revealing, 131, West End, Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Kingston-on-Thames, Bishop's Hall.—Mr. A. J. Maskell, address and clairvoyance.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. Howard Mundy.

Camberwell.—Masonic Hall.—11, Mr. Horace Leaf, address and clairvoyance; 6.30, Mrs. Thomson and Miss Lyon. 15th, 6.30, Mrs. Annie Boddington.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Irwin, address and clairvoyance. Wednesday, 8, Mrs. Neville, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. H. Boddington, addresses; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Hoskins.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11.15, Mr. R. Davis, address, "The Democracy of Christ"; 3, Lyceum; 7, Mrs. A. Boddington. Wednesday, 8, Mrs. Jennie Walker, of Canada.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mr. J. Macbeth Bain will conduct healing circle; 7, address. Monday, 7.45, short address; clairvoyance by Mrs. Mansell. Tuesday, 7.30, Service of Song, "Pilgrim," inspirational poem. Thursday, 7.45, questions and clairvoyance. Friday, 7.30, Young People's Guild. Lyceum every Sunday at 3 p.m.; a hearty welcome for all.

"LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
D. G. Bourchier-Wrey	1 9 0
E. F.	0 10 0
G. T. M.	0 3 0

"A COMRADESHIP CALENDAR," issued by the Christian Commonwealth Fellowship, Salisbury-square, E.C., consists of well-selected quotations for all the days of the year, grouped under appropriate headings.

SIR OLIVER LODGE ON THE ETHER.—On Monday last, at 34, Queen Anne's Gate, the residence of Lord and Lady Glenconner, Sir Oliver Lodge delivered an address on "The Ether and its Possible Psychic Significance," of which we hope to give a report next week.

THE love of God exists, and you may see it and live in it, if you will. A Spirit does actually exist which teaches the ant her path, the bird her building, and men, in an instinctive and marvellous way, whatever lovely acts and noble deeds are possible to them. Without it you can do no good thing. In the possession of it is your peace and your power.—RUSKIN.

COPIES of important books referred to in LIGHT, and books generally suitable for inquirers, can be purchased at these offices or borrowed from the lending library of the London Spiritualist Alliance. Particulars of membership on application. The subscription of those who join as members now will be taken as covering the remainder of the present year and the whole of 1919.

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13, Pembroke Place, Bayswater, W.

SUNDAY, DECEMBER 8TH.

At 11 a.m. ... MR. H. G. BEARD.

At 6.30 p.m. ... MR. G. PRIOR.

WEDNESDAY, DECEMBER 11TH, AT 7.30 P.M.,

DR. W. J. VANSTONE.

THE CHURCH OF HIGHER MYSTICISM,

22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, DECEMBER 8TH.

11 a.m. ... Mrs. Fairclough Smith ... "Life after Death."

6.30 p.m. ... Mrs. Fairclough Smith ... "Thought Forms."

Every Thursday, at 3 o'clock, Healing Service, followed by a talk on "The Spiritual Forces of Man," &c., by Mrs. Fairclough Smith at 28, York Place, Baker Street, W. 1. Silver collection.

WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY, Dec. 8, 6.30 p.m.

Mr. HARENDRA NATH MAITRA and Mr. EDMUND RUSSELL.

WEDNESDAY, Dec. 11, 7.30 p.m.

Musical Evening and Clairvoyance for Piano Fund.

WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed.

THE "W. T. STEAD" LIBRARY AND BUREAU,

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TUESDAY, Dec. 10, 7 P.M. MRS. JENNIE WALKER.

THURSDAY, " 12, 3.30 P.M. MISS MCCREADIE.

"At Home" every Monday afternoon, 4-6.

Members and their friends are welcome.

ORDER OF THE STAR IN THE EAST.**LECTURES on "IF CHRIST CAME TO-DAY,"**

Dec. 7—"Christ and World Patriotism." Canon Donaldson.

Dec. 14—"The Need for a World Leader in Art and Religion, Science and Industry." Mrs. Despard, Miss E. Elder, E. L. Gardner, Lady Emily Lutens, and others.

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ON

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Spiritualists when in London should stay at Hunstanton House, 13, Endsleigh-gardens, London, N.W. (2 minutes Euston Station, 5 minutes St. Pancras and King's Cross); central for all parts; perfect sanitation. Terms: 5s. Bed and Breakfast; no charge for attendance. Full tariff apply to Mrs. Stanley Watts, Proprietress.

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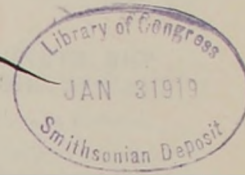
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NOTES BY THE WAY.

What may be termed the redemption of matter is the theme of an article by Mrs. Philip Champion de Crespigny in the current issue of the "Nineteenth Century." Under the title, "The Cosmic Law in the Atonement," the authoress, so well known to many readers of *LIGHT*, discusses the finer forces of nature and the mysterious link between mind and matter:—

Thought not only rules the world, controls matter as matter never can control it, but in its wider flights can make excursions into realms closed to man's mere physical senses, and surely points to the fact that in organic matter lies the bridge between Matter and Spirit. Thought, particularly the highest form of it, creative, wastes the tissues of the brain; for every energy obtained, there must be an equal energy expended; the source of energy expended lies in the material substances that go to feed the brain; the energy obtained lies in the immaterial world of higher vibrations beyond the limitations of physical matter.

Mrs. de Crespigny carries her reasoning to this point by a logical process, accepting, as Newton did, the idea that the foundation of all things is to be found in natural law and seeing in it the expression of Divine intelligence.

* * * * *

Developing the argument, Mrs. de Crespigny, in the article under notice, writes:—

If then all differentiation in what we call matter has for its source a varying rate of vibration, may not the mystery of the great Atonement find an explanation that will appeal to the reasoning side of man's nature as well as to the devotional?

In this direction the authoress refers to the ritual of the scapegoat, as narrated in Leviticus, as suggestive, and to the possibility that

through suggestion and auto-suggestion the "sins" of the people, the coarser vibrations, the straining of the physical to obey its law and plunge further towards the great enemy of spirit, inertia, were directed upon the scapegoat.

We have only space here to glance at the article, but in connection with the question of atonement and the scapegoat, we find much material for reflection. May it not be that the world's great and highly strung spirits, poets, artists, sensitive minds of all grades, with the powers of suffering and sacrifice, bear on their shoulders much of the guilt of their fellows? It is a great idea. We heard it suggested years ago by a comparatively uneducated medium. He was dealing with the troubled and disordered life of a great poet of the past, and tried to show that the fine, sensitive nature of the man reacted to the diseased state of the social organism—he bore the suffering entailed by the evils of a world which was not worthy of him—he was a scapegoat. Mrs. de Crespigny gives the idea new and scientific expression,

Some time ago we expressed dislike of the word "functioning" applied to the life of spirit. In "Books in General," by Solomon Eagle (Martin Secker), that delightful writer has some remarks on bad poetry, and gives some specimens of its horrors. Here is one:—

I have found thee, dear! on the edge of time,
Just over the brink of the world of sense;
In dream-life that is ours, when with love intense
We function above, in a fairer clime.

If there was any doubt about the badness of that verse, its use of the word "function" would settle it. Solomon Eagle gives some other examples, but none quite so bad as some of the "poetry" it has been our hard fate to read in other years, as communications from Shakespeare or Burns. We are not troubled much with this kind of thing to-day. Education has advanced, and people are more critical. We are reminded at this point of the remarkable productions in verse of Mr. J. Garth Wilkinson, a very rare book, long out of print. But that needs another Note.

* * * * *

A great many years ago Mr. Wilkinson, who was much interested in Spiritualism, and who was a considerable scholar (he translated some of Swedenborg's works into English), found that he had a faculty of rhyming without mental effort—verses came unbidden to his mind. Those which he published under the title of "Improvisations from the Spirit" are among the "curiosities of literature." We would not call them "bad poetry," but they were poetry of the strangest order. They abounded with ingenious rhymes, quaint conceits, surprising metaphors and strange flashes of wit and wisdom. Nat Lee, the "mad poet," himself never achieved such flights of fantastic imagery. Yet Mr. Wilkinson was a man of ponderous intellect and of the soberest judgment, and he could not help feeling that there was something at work in his compositions that was not the product of his own imagination. But art and science and literature, when they come by supernormal channels, need very careful scrutinising by the experts in each; otherwise much nonsense is likely to be put forth by the uninitiated, as every experienced psychical researcher is painfully aware. It is practically impossible to inspire with poetry, art, or scientific ideas the man who is not a poet, artist, or scientist to begin with.

THIRTY YEARS AGO.

(FROM "LIGHT" OF DECEMBER 15TH, 1888.)

"Mr. Punch" has a very proper appreciation of us and of our merits. "The old order changeth, yielding place to new" is the Tennysonian legend on which he founds his Cartoon in the Almanack for 1889. In the centre immediately over the head of 1889 is a coruscation, "LIGHT," with various persons in attitudes of astonishment and admiration. Thanks: a quite striking proof of the prophetic instinct in our contemporary!

The "St. James's Gazette" is doing service which we appreciate in drawing repeated attention to the dangers of hypnotism as practised by the French School at the Salpêtrière. Too much attention cannot be devoted to this most risky subject

Nothing is surer than that if we suffer ourselves to be drawn into too close proximity with people, if we over-estimate the degree of our proper tendency towards them, or theirs towards us, a reaction is sure to follow.—
NATHANIEL HAWTHORNE.

THE ETHER AND ITS POSSIBLE PSYCHIC SIGNIFICANCE.

SUMMARY OF AN ADDRESS BY SIR OLIVER LODGE.

On Monday evening, the 2nd inst., an address under the above title was delivered by Sir Oliver Lodge to a private gathering at the London residence of Lord and Lady Glenconner.

In the course of his preliminary remarks the speaker said that it was a subject which had been occupying his mind for some years, and he felt there was a great deal to be done in bringing the existence of the ether into the scheme of philosophy. Incidentally it was a part of psychic science, for we found that the processes of life utilised the properties of matter wherever matter existed. Yet matter seemed somewhat alien to life. It was a standing puzzle how mind could interact with matter at all; there seemed to be no link between them. Nevertheless we knew that it did so. Our own bodily activities exemplified the fact. How was it done? We did not know, but it did not prevent us from recognising the fact. If there was anything else in the Universe equally distributed with matter, it was probable that it had similarly learned to interact with matter. It was, in short, a justifiable assumption that if life and mind could interact with matter—i.e., that which appeals to our senses—they could work in association with things of which we knew even less. And certainly it could be said that physicists know a little about the ether. They had studied it for rather more than a century, and a not inconsiderable amount of knowledge had been gained concerning it. It was not "common knowledge," however, although Lord Kelvin once remarked that Science knew more about the ether than it did about matter. Probably in saying that Lord Kelvin was in a paradoxical mood; he wished to accentuate his idea of how little we really knew about matter. Matter had been giving up its secrets to some extent during the closing years of the nineteenth century and the opening years of the present one. The structure of the atom was an outcome of the discovery of the year 1899. In that year the electrons, whose existence had been suspected, were "brought to book," and weighed, measured and counted by Professor J. J. Thomson, Master of Trinity College, Cambridge. It confirmed the idea that there was a sort of astronomical system in atomic movements. The electrons had their orbits assigned, their perturbations as they revolved, and we began to know something of how the atoms were composed.

From a consideration of the structure of matter the lecturer next passed to the question how ether and matter were united. Certain facts about the ether were known to most people—that it was omnipresent—universal—the medium of communication between all bodies in space, penetrating and percolating through all material substances, the vehicle of light, having no trace of opacity. The ether had none of the imperfections we associated with matter. Matter had properties which dissipated energy. When energy got into matter it began to waste itself; there was friction, and it rubbed itself down into heat. It did not destroy itself—there was "conservation of energy"—but from motion it translated itself into another shape: heat, which in the middle of the last century was discovered to be a form of energy. But in the ether energy found no resistance; it did not stagnate, it was not obstructed. Illustrating its resilience in certain forms of matter Sir Oliver instanced the case of steel as in springs which, pressed or twisted, had a tendency to resume their original shape. But even steel grew "tired" at last and its original energy was at length exhausted, revealing one of the imperfections of matter. Of course there was no moral imperfection implied. The phrase was simply a technical one implying a quality of matter in contradistinction with ether. It was the property of matter to grow old, to decay, to wear out. But so far as we knew there were no such properties in the ether. Its energies remained unchanged. To take a simple case: suppose they had in the room a ton weight raised to the height of the ceiling, its energy was really the energy of the ether in space which pushed it down. It would last any length of time without diminution or decay. The ether then might be said to have perfect properties. The best example was its perfect transparency to light. Matter in any form always obstructed the passage of light, but the ether was a perfect medium for it. No vibrations in the ether ever rubbed themselves down into heat. Heat was the random energy of molecules of matter. There was no heat in the depths of space. The ether was perfectly cold. One might speak of light as disembodied heat, and of heat as that which interacted with matter, becoming incorporated with it.

The lecturer at this point said that he would omit reference to electricity and magnetism as involving matters too abstruse for present consideration. Both, however, were closely associated with ether, and it was through them we

were able to study many of its properties. He next passed to the part played by the ether in the coherence of particles of matter. As all people with any scientific knowledge knew, even the most solid-looking matter consisted of particles of matter widely separated. If they could magnify them sufficiently they would see that matter consisted more of distances between the molecules than of the molecules themselves—rather like a solar system, in which the electron formed the stars and planets. In fact the distance between these bodies in a solar system was not proportionally greater than the distances which separated the electrons from each other. And the power which held them together in either case—the power we called gravitation—was a property of the ether. When we bent or twisted an object—a piece of steel wire for instance—we were straining not the matter, but the ether which caused it to cohere. (Sir Oliver illustrated his remarks at this point by the aid of some wooden beads strung tightly on an elastic cord, showing that when he bent the beads the latter were unaffected by the process—only their position was changed. The beads might represent molecules of matter, the cord the binding power of ether. The strain was really in the ether.)

After dealing in a most interesting fashion with this branch of his subject, the lecturer discoursed on the etheric constitution of the human organism. Man had an ether body as well as a body of matter. There was the ether of space, and also the modified ether which interacted with material bodies, binding their particles together. It was part of the human body. It had the same shape as the body. But at this step he wished to speculate. He conceived that Spirit which interacted with matter—Mind was one of its manifestations—could equally interact with ether, this "bound ether" of the human form. Everyone knew that inorganic matter did not act like organic matter. Our bodies showed themselves to be the vehicles of will, purpose, discrimination; they expressed individuality, personality. He surmised that these things which interacted with matter could also interact with ether. It was only a working hypothesis—and if it were found not to fit the facts it must be discarded. For himself he saw in the idea a possible explanation of the spiritual or psychical body of which St. Paul spoke. The material body shared the imperfections of the matter of which it was composed. It wore out and decayed, but that need not happen to the etheral body. Most of those present knew that after the wearing out of the physical body the personality continued, mind, memory and affection persisted. If that were so what vehicle did the spirit utilise as it utilised the matter of the body here? He suggested that it was this body of ether.

Continuing, the speaker said, "Why Spirit requires an instrument, I think we must admit we don't know. But it is evidently a law that the interaction of Spirit and Matter is necessary for the purpose of gaining individuality and receiving some training which otherwise it would not get. At any rate it is a fact that Matter is useful to Spirit. That gives us some ground for supposing that the etheral body remains useful after the physical body has gone."

In the course of his concluding remarks Sir Oliver dwelt upon the suitability of the ether body for the work of the spirit after the loss of the material form, and referred to the teaching of Origen that man had a permanent part here and now, which was not apparent to the senses but was as real as the body visible to the senses. People had spoken of the "astral" body, but the term "astral" referred, of course, to the stars, and was merely a phrase with no exact meaning in connection with the body in which life persisted after physical death.

It was perhaps rather premature to bring forward this idea of an etheric body, because it was one which wanted a great deal of working out. But doubtless the ether must have some function in the psychic realm as well as in the physical realm. As to the loose manner in which it was customary to use the terms "spirit" and "soul," which even in the best literature were often employed interchangeably, it seemed to him if the etheric body was the vehicle in the next life, then that might be called the soul. This etheric body might conceivably be separable from the material body during physical life, and that would account for what is called "travelling clairvoyance." As to the doctrine of pre-existence, certainly the etheral body developed and grew with the physical body, so there could be no question of its antecedent individual existence. It started in this world. Of course the animating principle, or Spirit, was there, developing character and personality as the body grew; but the individualisation of Spirit, it seemed to him, began with physical birth. That was the means whereby it gained self-conscious existence, which was evidently the sole purpose of its passage through matter.

A long and interesting discussion followed, some account of which may appear in a subsequent issue of *LIGHT*. Our space and time do not permit of its reproduction at the moment. Mr. E. P. Hewitt, K.C., at the close moved a resolution of thanks to the lecturer, and this was seconded by Mr. F. J. Tennant, and carried with acclamation.

THE LATE SIR ALFRED TURNER: IN MEMORIAM.

Not, then, with tears and lamentations should we think of the blessed dead. Rather should we rejoice with them in their enfranchisement, and know that they are still minded to keep us as sharers of their joy. . . . Nay, it may be that our response, our devotion is a useful element in their ascending joy.—Myers' "Human Personality," Chap. X.

I was first impressed by the unique personality of the late General Sir Alfred Turner through the clarity and broad-mindedness of his contributions to the German Press. Like his close friend, the late Mr. W. T. Stead, General Turner was among the prophets in his prevision of the inevitable consequences of misunderstanding with an enemy people armed to the teeth, whose ideals were mainly materialistic and utilitarian. Like Mr. Stead too, Sir Alfred left no attempt unmade that might possibly contribute to the averting of such an impending disaster.

When the blow fell and war was declared, despite his seventy odd years, he put in an amount of service on behalf of his country incredible except to those who, like myself, had the rare privilege of occasionally surprising him in its midst, generally to add to his burden by endeavouring to enlist his sympathy on behalf of some cause or individual in distress! Never was he too overwhelmed to render a kindness, even to unknown persons, at whatever cost to his own personal convenience. In this characteristic again he more nearly resembled "that good man Stead" than almost anyone else I know.

But this high-souled British soldier did not limit his sympathies to one kingdom of Nature, or to one world, but included in his benevolent embrace all sentient beings. An ardent humanitarian, food reformer and Spiritualist, he was equally ready to relieve the sufferings of some helpless sub-human creature, as to administer consolation to those separated by death, on either side of "the Great Divide."

When accepting the position of President of the W. T. Stead Bureau, he said:—

"Until the war is over I cannot be of much use to you, as all my energies must be devoted to the achievement of the one great end. But when free to do so, I will help on the great and noble work initiated by our dear friend Stead to the best of my abilities."

We who know him, although we mourn our personal loss of the physical presence of our beloved president, cannot doubt that he will keep his pledge in a deeper, wider and fuller sense, perhaps, than he intended when it was given: and that we have one more friend and helper in that Unseen World which is the source of all that is most precious to us here. Let us, then, in the spirit of the compact made between his mother and the boy Christopher,* set aside all sense of grief and transmit to our arisen friend only thoughts that will be helpful to him in the higher state of existence upon which he has just entered.

FELICIA R. SCATCHERD.

I am glad to contribute a few words in honour of Sir Alfred Turner, who was a dear friend of my father, and I hope I may say of myself. Spiritualists will remember him with gratitude as one of the most staunch and influential supporters of Spiritualism during a time when it was not recognised as the important science it is to-day. Sir Alfred Turner took a great interest in the work of the Bureau, both during my father's lifetime and since; he has been its president for the last two years, and we could always count on his sympathy and help whenever it was needed.

ESTELLE STEAD.

OMEN OR COINCIDENCE?

We are indebted to Mr. F. W. Grubbe, of Margaretting, Essex, for the following incidents which he heard first from the vicar of his parish and then from the lady to whom they occurred, Mrs. Purkis, of Ingatestone. It appears that a party of five soldiers were billeted on her in 1915, and during their stay they visited a neighbouring fair from which one of them brought back and presented to her a china figure in the likeness of Nelson, Wellington, or some other notability, saying:—

"I have written inside it my name, regiment, and number, and when it falls down and breaks you will know I have gone."

In due course he went to France, and not long after Mrs. Purkis was doing something at the table with her back to the mantel-piece when she heard a crash, and turning round saw the china ornament smashed to pieces. A month later she received a letter from the man's wife saying that her husband had been killed, and from what she could gather from the letter it must have been about the time the image fell.

*"Christophe," by SIR OLIVER LODGE, Chap. IX.

FROM THE LIGHTHOUSE WINDOW.

The appearance of a volume of hitherto unpublished poems by Robert Louis Stevenson has a certain interest for us, in view of his association with our movement in earlier years. But they are mainly fugitive and fragmentary, forming no part of the work which placed him amongst the immortals. The influence of his "brownies" is there, but its gleams have not that lasting radiance that, as a rule, comes only with the co-operation of the trained, self-conscious intelligence.

Mr. Arthur Lovell, an old contributor to our pages, is doing excellent work in the improvement of the national health by showing the importance of correct methods of breathing, especially in connection with the prevention of the "white scourge"—consumption. Recently we read of some practical experiments by him on a group of boy scouts who were reported, after a course of treatment by Mr. Lovell, to show a marked improvement in physique, lung capacity and general health.

We have been sometimes urged to show the interest which LIGHT and its readers feel in social questions by printing articles on such subjects; but we have not at present sufficient space for the complete presentation of our own special theme. That there are larger and more appropriate channels is shown by the appearance in the last issue of the "Observer" of an important article by Sir Oliver Lodge on "The Electric Basis of Social Progress," pointing the way to a cleaner and healthier life for the people by the economic production, distribution and utilisation of electrical power.

LOVE AND WISDOM.

There is something magical in the power and beauty of the great words of St. Paul in the 13th chapter of the first book of Corinthians, from which the following texts are taken:—

"Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up; . . .
"Beareth all things, believeth all things, hopeth all things, endureth all things."

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

"And now abideth Faith, Hope, Love, these three; but the greatest of these is Love."

Reading them again, one wonders if some apostle of a future day may not pay a like tribute to the glory of Wisdom, the companion of Love, showing how Love is guided and protected by Wisdom, which will suffer nothing and permit Love to suffer nothing that it can avert by its knowledge and vigilance. Love may "believe all things" but Wisdom will believe nothing that is not stamped with the seal of truth; it will endure nothing that it should not justly endure. The two are, in short, twin principles related to each other as are Heat and Light. Love supplies the motive power, Wisdom points out the direction in which it shall be used. Love impels, but Wisdom restrains when the impulse is likely to be carried to excess. Love without Wisdom is a wild, consuming fire; Wisdom without Love is a frozen waste.

In their earlier stages we see Love and Wisdom as the dual principles of Attraction and Repulsion which hold the suns and planets in perfect equipoise. In a higher evolutionary order we see the two principles expressed in the sexes, masculine and feminine. In their celestial degree who shall say how much of Divine beauty is unfolded?

D. G.

THE PETITION FOR AMENDING THE WITCHCRAFT AND VAGRANCY ACTS.—Mr. R. H. Yates, the secretary to the Parliamentary Committee of the S.N.U., replies this week to the criticism of "A King's Counsel" (the author of "I Heard a Voice") on p. 283. The leading article in the "Two Worlds" of last week also dealt with the matter, the editor maintaining that Spiritualism is something more than accepting the facts of spirit intercourse: "the earnest and thoughtful Spiritualist, who weighs the nature of our communication with 'the other side,' forms definite conclusions that cannot be adjusted to any of the official teachings of the orthodox Christian bodies." It is no less true that many earnest and thoughtful people who subscribe to our facts remain in their various churches and could doubtless give good reasons for doing so. Some of them are well-known men and women and ardent workers in our movement. Any discussion of the points *pro* and *con* would be almost interminable. And it is not at the present moment a practical issue. The fact remains that, at a great cost of time, labour and money, a Petition is in existence which may effect the relief desired by both sections of Spiritualists. The folly of changing horses while crossing a stream is proverbial. Give the Petition a chance. Do your best for it even at the cost of waiving some difference of opinion, and sign it with your full name, in ink. Forms of Petition can be obtained at this office.

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COMMON-SENSE SPIRITUALISM.

THE RELIGIOUS SIDE.

BY S. DE BRATH, M. INST. C.E. ("V.C. DESERTIS").

The second aspect of the thesis outlined in the last article is that Spiritualism, intelligently understood, is consistently religious, and this in a sense which meets the special needs of the time.

This constitutes the present value of any theory, apart from its abstract truth. Abstract truths interest very few persons. Now it is indisputable that, mainly by reason of dogmatic literalism, the Churches have lost their hold on very large numbers, especially in the working classes. Hence it has come about that Christ's teaching of co-operant good will has been superseded by a misapplied Darwinism which assumes that the unmoral struggle for existence is applicable to human society; and all the internecine strife of civilisation has been adduced to support this view; whereas it might more justly be held to be a proof of the results of the neglect of ethical considerations. Haeckel is the principal exponent of this doctrine, and he quite consistently says ("Riddle of the Universe," ch. xix.) that the "ethics of Christianity are as baseless in theory as they are useless in practice." Logical Germany, which has been penetrated through and through with this idea, has applied it in practice with the results that we have seen. But we in England have been almost as much influenced by this pseudo-scientific doctrine, and though we are (happily) not logical enough to apply it on the grand scale, nevertheless our social system is permeated with its results—witness the antagonisms between those who ought to be co-operating on a basis of justice to all. We habitually argue, not to find truth, but to establish our own opinions no matter how; and when opposed we get angry instead of reasoning. Thanks to a system of education under which a knowledge of science is considered unnecessary for Holy Orders, the clergy, as a whole, in face of this doctrine, took a line which has brought both them and religion into contempt.

Darwin laid down three conclusions:—

1. There is a tendency to variation in living organisms by which they adapt themselves to their environment.
2. Those variations which are useful are fixed by natural selection and sexual selection: those which are detrimental are obliterated by the same agency.
3. Species are formed in this way and assimilated to their environments.

Instead of showing that the natural environment actually is such as to produce a general advance to more perfect types, and therefore has a basis of moral order; and that the "tendency to vary" is psychic in its origin, they took their stand on the inerrancy of the Book of Genesis; and while imagining that they were standing for the infallibility of the Bible, they were, in fact, contending for their own. It was left to Huxley ("Evolution and Ethics") to show that the animal evolutionary process is inapplicable to human affairs; and to Bergson ("Evolution Créatrice") to prove that the "tendency to vary," on which Darwin expressed no opinion, is, in fact, referable to internal (i.e., psychic) creative power. Mr. Benjamin Kidd has demonstrated ("Science of Power," Methuen, 1918) that whereas the physical evolutionary process consists in passing on the acquired variations by continuity of the germ-plasm (Weissmann) by which great changes on the large scale are rare and usually only slowly established; in the psychical evolution, on the contrary, the heredity through which power is transmitted is the "cultural inheritance," which is independent of protoplasmic

continuity, and can produce transforming change on universal scale quickly—i.e., in one generation.

Now the "spirits," who are currently said to have produced nothing of any value, assure us that the true evolution of Man is of his spirit rather than of his body. They say that thought moulds matter to its expression, not only externally, as human thought leads to invention; but internally also, because as a soul thinks, so is it, and the expression by the corporeal body in form and action follows; therefore "law" in Nature expresses the spiritual power immanent in matter. They say further that the plastic nature of the soul, or psychic body, expresses every thought and emotion much more visibly than our present organisation, and that the spirit-world does not need language to express its thoughts, but communicates telepathically, these laws causing each soul at "death" to go to "its own place"—i.e., to the society of the like-minded—the generous and enlightened disliking the company of the dishonest and impure, and the foul and debased being unable to endure the visible contempt or pity of the more developed—just as in this present life, but much more so, inasmuch as we can use language to conceal our real thoughts, whereas they cannot. They also allege that God is the source of all good, and acts by giving to all the power of sound judgment, but that all are free to accept or to reject that high suggestion, with the inevitable consequences in either case.

That these statements are made is a fact. If they are true, they suggest some interesting inferences which are not without their importance:—

Do not these phenomena of communication throw a light on many ancient forms of religion, oracles, &c., and on the detailed "inquiring of the Lord" so frequently mentioned in the Old Testament?

Would not the Divine action, as far as we are concerned, prove to be that the "new heavens and the new earth in which dwelleth righteousness" is strictly conditional on the acceptance of moral principle by mankind at large?

Would it not be worth while to abandon all covetous, sensual and revengeful thoughts which we should not care to be seen?

Would not the "remission of sins" be really a *remissio*—a "sending away" or expulsion of the sins themselves and not of their consequences?

Would not all creeds and all theological tenets appear to be merely the expressions of varying degrees of enlightenment, and therefore of little value except as expressions of a mind's own conclusions, and of no value as shibboleths or professions?

Would it not follow that "law" is as certain in the metaphysical as in the physical world?

Would not the love of God appear to be shown by the infinite patience with which the opportunity of moral development is offered without money and without price; and light and guidance freely given to all who will ask for it, rather than by any schemes of propitiation and sacrifice?

Would it not appear that the crowds of futile spirits who haunt séances and drift aimlessly about this world are but the undeveloped souls of the frivolous and materially-minded to whom the gratifications of the body have been everything, and duty but a name?

Would not such a case as that of "Lola Montez" tend to show that evil lives may become really diabolic?

Would not the continued life of souls imply that the Greek word *anastasis* (standing up), used in the New Testament, is much more expressive of the facts than the Latin *resurrectio*, which has come from the Vulgate into our A.V. and R.V., and is defined both by the Westminster Confession and by the Order of the Latin Rite, as referring to the body?

F. W. H. Myers wrote ("Human Personality," Vol. XI., p. 223):—

I venture now on a bold saying, for I predict that, in consequence of the new evidence, all reasonable men a century hence will believe in the resurrection of Jesus; whereas in default of the new evidence, no reasonable man would have believed it.

Is not this prediction fairly on the way to be verified?

And if this is so, having regard to the work which Christ actually did, apart from any theological concept as to His nature, would it not imply that His position in the unseen world must be supreme?

Would it not follow that it is in the inevitable sequence of spiritual law that wars and strife must continue until their moral causes are removed, and that no League of Nations, whether democratic or Imperialist, can succeed so long as those root-causes remain?

Would it not follow, again, that the "human nature," always assumed to be unchangeable, is in fact the one thing amid unalterable laws which can, and must, be changed?

Would not these inferences lead to a religion in which men could believe as they believe in hygiene—a religion independent of all creeds, while not formally denying any?

It seems regrettable that the revival of Religion which the war has brought about should be used by many of the clergy in a narrowly reactionary sense. For instance: A comparison of Judges vii. 25 with I. Kings xvii. 6, shows that the word *Orebim*, translated "ravens," refers to the totem of an Arab tribe which called themselves the Ravens, as certain Boy Scouts call themselves Wolf Cubs, or certain American Indians call themselves by their totems to this day. This reading, sanctioned by the orthodox "Encyclopædia Biblica," was pointed out to a certain clergyman, who replied somewhat haughtily, "I prefer to think they were birds"; and taught so in his Sunday-school. Sequel: One of the boys, a joiner's son, mentioned this at home. "What!" said his father, "do they still teach that tosh? I won't have you go any more." "Oh, poor child," said the mother; "he'll lose the Sunday-school treat." "Well then," rejoined the father, "as soon as that's over he must stop away." (!) And the worthy parson would be much surprised at a reference to those who cause the little ones to stumble.

There are three grades, or modes, of Truth:—

1. The truth of fact, the evidence of the senses to which witnesses bear testimony in a court of law.
2. Truth of theory, which is logical inference from the facts at present known—the truths of science and mathematics.
3. Dramatic truth, which interprets moral principles in action.

The Bible is written with dramatic truth. It is not science; it is not authentic history. It is the dramatic story of the development of spiritual perception from human sacrifice to the Golden Rule.

The greatest need of the day is a religion not merely assented to, but one which everybody can really believe. There can be no question that the experimental method of physical science has completely displaced the old dialectical method in all departments of knowledge. The intellectual basis of religion—apart from its moral and mystical concepts—must rest on similar data. The physical consequences of moral causes, as shown in history, is one proof of the reality of spirit: the psychic facts, which in the early days of Christianity St. Paul called the gifts of the Spirit, are another. They are evidence of the existence of an unseen world, to which we belong and into which we must soon enter.

SPIRIT HEALING.—It will be remembered that Mrs. A. Gibson, 26, Haven Green, Ealing, W. 5, offered some time ago to place readers who communicated with her into contact with a "band of workers on the other side of life who, seeing our shortage of medical men for civil work, promise to give heading treatment to patients during the sleep state." We now learn that over two hundred of our readers took advantage of this offer, and Mrs. Gibson has sent us a selection of letters from grateful patients who have been cured, or who have received benefit. As we pointed out at the time when these announcements were first made, however sceptical one might feel about such an unusual offer, it was at least open to those who doubted to test the question by experiment. Having had such happy results, Mrs. Gibson is good enough to repeat her offer. It is only necessary for correspondents to send their names, in full, enclosing stamped addressed envelope if any reply is required. No fee is asked. Acknowledgment of any benefit derived is the only payment expected.

SURVIVAL AND IMMORTALITY.

VIEWS AND OPINIONS.

By H. A. DALLAS.

When I read the beautifully expressed statement concerning eternal life and its essence in the Divine love, in *Light* of November 23rd, by Sir William Barrett, I was reminded of some words I had lately read in a volume called "The Teachings of Epictetus." After pointing out that a foot is not a foot except in connection with the body, that it is not a "solitary thing," Epictetus goes on to say, "And some such thing we should suppose about our selves. What art thou? A man. Look at thyself as a solitary creature, and it is according to Nature to live to old age, to grow rich, to keep good health. But if thou look at thyself as a man, and as a part of a certain Whole, for the sake of that Whole it may become thee now to have sickness, now to sail the seas and run into peril, now to suffer need and perchance to die before thy time. Why, then, dost thou bear it hard? Knowest thou not that as the foot alone is not a foot, so thou alone art not a man? For what is a man? A part of a polity, first of that which is made up of gods and men; then of that which is said to be next to the other, which is a small copy of the Universal Polity."

"Thou alone art not a man." Does not this express the same truth that Sir William has expressed? A spirit has the potentiality of humanity, may become a man and achieve immortality as such—that is to say, partaking of the Divine Life, may progress for ever; but until that awakening of the Love-Life, of the sense of being in very truth part of a Universal Polity there is no true humanity; a self-centred, self-seeking being is not really human. Persistence is not identical with Eternal Life; a spirit may persist in a degraded state as "a solitary thing," that is not Life. In order to truly live, it must realise itself as a part of the Whole and inter-act with the Whole; then it rises to the human scale in the scheme of the universe and has a right to claim the progressive privileges of humanity, even Eternal Life.

Epictetus did not lose sight of individuality in his realisation of the Whole and of man as only complete in relation to the Whole. Lest I should misrepresent him by one quotation, I must ask space to add yet another. He meets the objections raised by some that God cannot be expected to observe and be mindful of the actions of every single individual. He says: "Our souls being thus bound up and in touch with God, seeing indeed that they are portions and fragments of Him, shall not every movement of them, inasmuch as it is something inward and akin to God, be perceived by Him? . . . And shall not God have the power to overlook all things, and be present with all, and have a certain communication with all? . . . He hath placed at every man's side a guardian, the Genius of each man, who is charged to watch over him, a Genius that cannot sleep, nor be deceived. . . . So when ye have shut the doors, and made darkness in the house, remember never to say that ye are alone; for ye are not alone, but God is there and your Genius is there; and what need have these of light to mark what ye are doing?" Thus does the man who finds his relation to the Whole, find his own worth also.

By F. C. CONSTABLE, M.A.

The article by Sir W. F. Barrett on this subject appears to me to contain an indisputable truth.

If each of us exists merely in individuality, that is, in being, then each of us exists in the finite, and I cannot contemplate any reply to Spinoza's philosophy that, as we exist merely in negation, we are merged, on death, in Infinite Being or God.

But I think each of us exists as a transcendental *subject* to God, as Kant holds: that is, as a personality. As embodied personalities we exist in change—we exist in time and space. As transcendental subjects we exist not timelessly and spacelessly but in transcendence of time and space. There is no reason to suppose, therefore, that any change in our bodies, even the great change of death, affects our continued existence as transcendental subjects.

But we are not beings; we are *subjects*. It follows, therefore, I think, that though, as many of us hold, we survive death, *our ultimate destiny* must be in the hands of God. Surely He can "blot out" any of his subjects if He choose!

What Sir William says of altruism I entirely agree with. The Indians, rather than Europeans, have fully taken in the mystic saying of our Lord—he who would gain life must lose his own life. No man can find salvation in himself: it is to be found only in the salvation of his fellows.

By THE REV. F. FIELDING-OULD, M.A.

There is no doubt that a somewhat strong case for potential or conditional immortality can be made out from a study of the text of the New Testament. The passages are too numerous to quote in full here, but reference to them will give food for thought. God (and derivatively His Son) is the fountain of life, and no other has life in his own inherent

right. "Who only hath immortality" (I. Tim. vi. 16). "For as the Father hath life in Himself, even so gave He the Son also to have life in Himself" (John v. 26). Man receives life as a gift (John vi. 33) and being of the nature of a gift it may presumably be withheld or withdrawn. "That which he seemeth to have" may be taken from a man. The question is, is immortal life given to each soul as part of its essential quality when it is called into being, or is it conferred on the soul at some subsequent date, on its proving itself worthy of the gift? Rom. vi. 23 would seem to imply that the gift is given only to those who have successfully passed through their probation, and that others know the "second death" mentioned in Rev. xx. 14 and xxi. 8. From John iii. 36 we might gather that life is not given at the creation of the spirit but on the acceptance of the obedience of Christ (or the equivalent under other names in other religions); see also John iii. 36, vi. 53, I. John v. 12, Luke xx. 35, which strengthen the same impression. Eternal life is for "him that overcometh" (Rev. ii. 7, xii. 14), for "narrow is the way that leadeth unto life and few be they that find it" (Matt. vii. 14, Rom. ii. 7). Eternal life probably distinguishes the quality of the life rather than affirms its endless duration. "Eternal" life is contrasted with merely animal life. All have the second; the first is offered to all, but does there come a stage for a falling soul when the offer is withdrawn? Is there a secondary type of existence in which some continue perpetually or are some annihilated altogether? These are mere speculations, but there are some considerations which would make us believe in the final perfection of all spirits. Since all souls are capable of perfection and joy it would seem that an almighty and all-loving God is pledged by His very nature to bring about such a happy state of things. Can He, without doing violence to His own being, allow any to be finally lost? Could, moreover, any point be reached where a rebellious spirit's refusal of obedience might reasonably be received as final, since his resignation of his birthright is a consequence of his pitiable ignorance and imperfection? "He willeth that all men should be saved and come to a knowledge of the truth," and this being so who shall succeed in opposing His desire, even if it be not His fixed determination? We had better, perhaps, remember that when St. Peter asked "and what shall this man do?" he was told to mind his own steps and that it was no affair of his.

SIR WILLIAM CROOKES.

An interesting interview with Sir William Crookes appears in the Christmas Number of the "Christian Commonwealth" from the pen of Miss Felicia Scatterd. It gives some valuable sidelights on the famous chemist and his work. We may take the following extract from that part of the interview which related to Sir William's psychical experiments:—

"Now, dear Sir William, may I ask what caused you to interest yourself in psychical research?"

"I think it was just curiosity that first set me studying the subject," he replied.

"But what led you to think that psychical research offered a field for fruitful investigations?"

"I believe it was due to the fact of my knowing one or two persons possessed of mediumistic faculties. I knew the sisters Cook, and then there was Mr. Home, a most honourable man, who really started me on the subject. I knew him very well. He was quite genuine and sincere. There was no fear of trickery in his case. He was himself intensely interested in testing and investigating his own phenomena."

"Did the sisters Cook have the same phenomena in other gatherings as in your family circle?"

"I think not. The phenomena developed and improved as we knew each other better. My whole family would be present at times, and were all convinced of the undoubted phenomena we collectively witnessed."

WHAT IS LIFE?—I dreamed I was submerged in the depths of the dark green sea, in the silence of death. Then, my perceptions sensed a motion in the distance, and a palpitating speck of life came surging on, which grew, and grew, into a mighty denizen of this abysmal silence, instinct with life and motion. Gone in a flash, it seemed to live but a second in this endless stillness—out of infinity into infinity—and death reigned again; the all-abounding silence stabbed only for an instant. Such is life. O man, where are your eyes? Credit the great God with a purpose in His works—blind force spells the measure of our ignorance.—IGNARUS.

SAILOR AND SEER.—A sailing ship was rounding the Horn, when the sailor who was on the look out said to the officer on duty, "Please excuse me for being in my best rig, sir." "Why, so you are. What's the meaning of it?" "We shall be wrecked to-night." "Nonsense," said the officer. "Yes, we shall. My mother appeared to me and told me to be ready. Six times in my life she has done this, and every time a wreck has followed." Very soon land was descried and reported. "All right," cried the captain, "it's Cape Antonio." A few moments later land was discerned right ahead. Before the ship's course could be altered she had crashed upon the rocks. The ship was lost, but the crew were saved.—From "Between Battles" by A. M. PERKINS (Fisher Unwin).

THE WITCHCRAFT AND VAGRANCY ACT.

Replying to the article under the above title on page 383, Mr. R. H. Yates, the secretary of the Parliamentary Committee of the Spiritualists' National Union, Ltd., writes:—

Greater familiarity with the principles and tenets taught would have convinced the author of "I Heard a Voice" that Spiritualism is a religion, distinct and apart from all other religions. And had he had the long experience that many of us have had he would know that however willing we may be to bid our Christian friends welcome to join with us in worship they will in no way allow us as Spiritualists to join with them. We have repeatedly offered an exchange of pulpits or platforms, but such offers have never been accepted, and on several occasions I have been denied the opportunity of addressing an ordinary mutual improvement class when it was known that I was a Spiritualist, even after an engagement has been sought and entered into; and my experience is the experience of hundreds of others.

He is altogether wrong in assuming that "it is entirely a question whether one believes in the fact of spirit intercourse." There is infinitely greater reason why Spiritualism should claim distinctiveness than why any of the sects he mentions should even claim their separate titles. Let us examine the Spiritualist organisation. It consists of:—

1. A Spiritualists' National Union.
2. Seventeen county or subsidiary unions.
3. At least three hundred churches.
4. Two hundred and thirty Lyceums, i.e., Sunday Schools.
5. Approximately one hundred and fifty thousand members.

Lastly, it holds a body of doctrines distinct from those held by the orthodox churches, and these doctrines or principles are repudiated by all the Christian Churches.

I have before me as I write a copy of that most admirable book, "I Heard a Voice," and I read the following: "Spiritualism is repudiated by large numbers of people . . . and in particular by the clergy of the Established Church (with a few distinguished exceptions), and also those of the Church of Rome have set their face against it." Again, "The doctrine of eternal punishment certainly receives no support from Spiritualism." These statements clearly point in the direction of distinctiveness. The clergy are opposed to us because we are opposed to them doctrinally. We do not believe in the fall of man; consequently we cannot logically accept the doctrine of the vicarious atonement, nor accept the miraculous conception.

Now these are vital and fundamental differences, and while many members of the orthodox churches may believe in spirit communion, or may hold seances in their own homes, or visit mediums, or even occasionally come to our churches, it is absolutely impossible for the true Spiritualist to become a member of the orthodox church and by appearance subscribe to doctrines in which he or she does not believe.

Hundreds of past and present-day Spiritualists have been either asked to resign their membership with the various churches, or have found their position made so intolerable that they have been compelled to leave.

In our Lyceums, hundreds of thousands of children have been reared in the tenets of Spiritualism. They know very little about the fall of man, or about the miraculous conception and the doctrine of a vicarious Atonement, but they do know something about evolution, about the rise of man and eternal progression and about the laws that govern their being; and their lives are shaped and guided by the fundamental principle of personal responsibility. A careful study of the "Lyceum Manual" (not an infallible book) would in fact make it clear to our friend why we claim to be a separate and distinct religious organisation.

He does not agree with our method of procedure. We can only say that we have been working upon this question for years, and we have sought guidance and advice from at least a dozen eminent counsel with the result that they have landed us in a labyrinth of varied and conflicting opinions; and that the course we have now taken is the course unanimously approved by the spirit people, but it is only a first step.

The alternative suggested by the author of "I Heard a Voice" would mean really an "Amending Bill," and our Legislature is so blocked by various measures hung up by the war, that even if such a Bill were ready for presentation to the House of Commons and was taken in rotary order, years would elapse before it could be reached.

I think our friend has a suspicion of the truth of the above statement because he finally suggests: "That unless and until the barbarous provisions in question have been repealed, a fund be collected and placed under the control of men whom all would trust, to be applied in protecting mediums from oppressive prosecutions." During the past twenty years, over £17,000 has been wasted in this way, and we are no nearer security or legal recognition. We have made up our minds to take the straight line, to go straight to the House of Commons and pray by petition for removal of the libellous and slanderous application of laws to a cult that did not exist when these laws were made. And if the Government will not give justice, then we will fight its members at the ballot box, and in the North and Midlands we can control sufficient votes (especially now the women are en-

franchised) in almost every constituency to put any man in or out as we determine.

But the movement has already done what he suggests, i.e., raised a fund and found the men they all can trust, and every medium working for Spiritualism would be helped if occasion arose, but not the charlatan class who feed and batten upon a credulous public. We have chosen our men in the most democratic and representative way, namely, in conference assembled, representing two hundred churches, but we heartily welcome all who are willing to help by counsel and leading or in any other way, and we shall heartily welcome any advice or help our friend can give us.

The Judges have been in error in applying these Acts at all to mediumship, and to seek amendments or proceed in the way our friend suggests is to endorse the errors of the Judges.

What we are seeking to have established is that the follies, prejudices, barbarities and insanities of the past shall not be applied to the sweetest, sanest gospel the world has ever known, and that a prejudiced bench (and frequently an ignorant bench so far as these things are concerned) shall not be allowed to blaspheme in ignorance and sully the characters of our beloved mediums by placing them amongst rogues and vagabonds, and we want our friend to help us.

R. H. YATES.

COSMIC MEMORY.

F. B. writes:—

It may be my dullness, but it appears to me that, instead of the cosmic memory theory operating against the spirit hypothesis, as your legal correspondent seems to suggest, the one is to a certain extent interdependent on the other.

I take it that the memory of a man during his life time is dependent more or less on a healthy brain. If certain brain cells become diseased, then the memory becomes affected. The brain may be likened to a sensitive plate or, better still, a gramophone record. A record is made on the matter of the brain not unlike that made on the blank wax disc used for making the gramophone record. Like a gramophone disc that has been melted down the record on the brain must disappear at death when the brain decays.

Those who are Spiritualists, however, and "others" believe that the spirit is able to "remember" his bodily form and scenes and incidents of his earth life even when the storehouse of his memory has decayed away. Does not this prove that scenes and events are recorded elsewhere than on the matter of the brain?

In psychic photography, for example, likenesses and views have been obtained which presumably are the work of intelligent spirits. Sometimes such forms and views are seen in the crystal under circumstances which negative the possibility of their being projected from the minds of any of the individuals present. All this goes to prove that the brain as we know it is not the only recorder of events which happen during our life. You can give the other record any name you like, but it certainly must be a very real record and more lasting than that of the brain. Also may not some of the visions of the clairvoyant simply be a reproduction of part of an "Akashic record"?

ON READING SIR A. CONAN DOYLE'S "NEW REVELATION."

Why should I dream of vain fantastic things,
Yet never of the dead I long to see,
Unless it be that, borne on spirit wings,
Soul goes to scul by night, and secretly!
For oh, the dead would weary be of waiting
Year after year for that delayed soul-mating,

Unless the years, to us so long, may seem
To them but hours of our slow-creeeping time,
Their waiting, but a momentary dream;
And stay'd in endless youth, or perfect prime,
All life's unkindness, grief and fear forgetting,
They know no westering sun nor wan moon-setting.

So may their souls be patient, while we rave
At all the bitter ironies of fate,
Or vainly guess what lies beyond the grave,
And oft lament a love that comes too late.
Yet, night may be the spirit's school-time, learning
All it may not reveal when earthward turning.

EMMA FLORENCE CUNLIFFE.

MEN AND MEASURES.—To propose the biggest measures without getting the biggest men to execute them would be like the faith without works which is dead.—J. L. GARVIN.

So long as a man trusts himself to the current of circumstance, reaching out for and rejecting nothing that comes his way, no harm can overtake him. It is the contriver, the schemer, who is caught by the law and never the philosopher.—RUDYARD KIPLING.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 8d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. M. H. Wallis.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. W. H. Wiffen; 6.30, Dr. W. J. Vanstone. Wednesday, December 22nd, at 7.30, Miss McCreadie.

Spiritualist Church of the New Revealing, 131, West End, Lane, Hampstead.—11 and 6.30, Mrs. Mary Davies.

Lewisham.—The Priory, High-street.—6.30, Rev. Susanna Harris.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. F. T. Blake.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mrs. Podmore. 19th, 8.30, clairvoyance.

Kingston-on-Thames, Bishop's Hall.—6.30, address by Mr. Richard A. Bush, clairvoyance by Mrs. T. Brown.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mr. F. G. Miller, address. Wednesday, 8, Miss Violet Burton, address.

Camberwell.—Masonic Hall.—11, Church Service; 6.30, Mrs. Annie Boddington. 22nd, 6.30, Mrs. Mary Gordon, address and clairvoyance.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. A. Jamrach, addresses and clairvoyance; 3.15, Lyceum, Monday, 7, social evening. Wednesday, 8, public meeting. Mr. Gurd.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mrs. Brookman; 3, Lyceum; 7, Mr. T. O. Todd, address. Special meeting of members after the service to hear Mr. Todd's proposition for a new constitution. Wednesday, Mr. Todd, address; collection in aid of Lyceum Christmas treat. Saturday, 21st, dedication of new organ by Mr. Richard Boddington.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.45, Mrs. Marriott, addresses and clairvoyance. Tuesday, 7.30, Service of Song (Part II. of the inspirational poem, "Pilgrim"), songs and choruses by the Lyceum. Thursday, 7.45, questions and clairvoyance. Friday, Guild. Lyceum every Sunday at 3 p.m.; all welcome.

He who bends to himself a joy
Doth the winged life destroy;
But he who kisses the joy as it flies
Lives in eternity's sunrise.

—WM. BLAKE.

CULTURE is not measured by the greatness of the field which is covered by our knowledge, but by the nicety with which we can perceive relations in that field, whether great or small.—R. L. STEVENSON.

MISS ESTELLE STEAD, who has edited the "Review of Reviews" since 1916, has now undertaken the business management of Stead's Publishing House at Bank Buildings, Kingsway, W.C. She will continue to edit the well-known review founded by her father, and will also retain the editorship of "Books for the Bairns."

PERFECTION.—Miss E. P. Prentice writes: "It was bitter irony for Christ to say, 'Be ye perfect even as your Father in heaven is perfect,' if (as C. E. B. states on page 389-90), it is an impossibility. Man is to 'rise by stepping stones to higher things' until his goal, perfection, is attained and the finite merged in the infinite. We are embryo gods, and it doth not yet appear what we shall be; yet we may rest assured that we shall be 'satisfied' when we awake in the likeness of the Eternal, evermore to co-operate with Him in His creative and redemptive work."

A DISEASE OF THE SPIRIT.—There is a greater victory still: the victory over the spiritual disease which killed Berlin, a disease whose fatal peculiarity it is that those who have it cherish it and have it gladly; a disease which may break out upon any man or any country, in peace as well as in war; a disease from which, as Athens and Florence and France and Russia are there to show, democracy is no whit more immune, either in home or in foreign politics, than aristocracy or monarchy. This disease is *egoism*, insolence, the love of exercising power, whether upon foreigners or fellow-citizens, for its own sake and for the pleasure of it, independent of right. Upon the extermination of that disease of the spirit the future of the world, and especially of democracy, depends.—"Times" Supplement.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT, AT 6.30 P.M. Mrs. M. H. Wallis.
 December 22nd, Mrs. Wesley Adams. Christmas Service.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,

13, Pembridge Place, Bayswater, W.

SUNDAY, DECEMBER 15TH.

At 11 a.m. ... MR. W. H. WIFFEN.
 At 6.30 p.m. ... DR. W. J. VANSTONE
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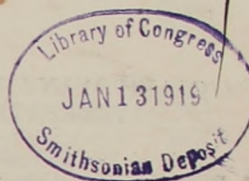
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The offices of "Light" and the London Spiritualist Alliance will close on the evening of the 24th and reopen on Monday, the 30th inst.

NOTES BY THE WAY.

At last we can wish all our friends and readers a Merry Christmas without a mind clouded by the knowledge that the war had made the old greeting something of a mockery. True the times are still distempered and the world in a state of fermentation, but the greater agony has departed and we can forget the smaller troubles for a time. We can even find cause for hope and comfort from them, for we have little doubt that out of the general ferment, as out of an alchemist's crucible, new and wondrous things will eventually come. For generations mystics and prophets have seen the coming of a Woman's Age—an Era of Feminine Rule—and now we have the first proofs of the reality of the Vision—female suffrage and women in Parliament. The war hastened the thing, as it has hastened many other great social developments. It was a bitter price to pay for them, but perhaps we shall not grudge the price when in time to come we realise that the way of war was "the only way." Well, the war has passed, and we have peace—not an unclouded one, but great enough by contrast to warrant all the good wishes of the season in the good old way: "A Merry Christmas and a Happy New Year."

* * * * *

In a "Note by the Way" we wrote in LIGHT of December 21st, 1912 (it seems a century ago now), we lamented that the old, warm homespun simplicities of Christmas had suffered eclipse under the artificialities of an age of wealth and luxury. The case is somewhat altered to-day. We have less of the feast of the body and the famine of the soul. We have got nearer to the simple heart of things, and multitudes this Yule-tide will find joy in matters that before the war they might have regarded with a disdainful smile. In spite of all the clashing of interests, social and political, vast numbers of people have been brought together in sympathy and fellowship by the scourge of a common affliction. "One touch of Nature" has made them kin. The "Great Revelation" has also played a wondrous part. It has transmuted poetry into fact. Longfellow and Tennyson, and many another poet, are being justified of their visions. The "vacant chairs" in many a household are no longer a mournful spectacle as of old. The dead have "come back," or rather we are just awakening to the knowledge that they never went away. To many it will be like the awakening from a sad dream.

* * * * *

In the issue of LIGHT to which we have alluded we wrote in the leader ("Christmas Ghosts" we called it), and we make no apology for reproducing the words:—

Nowadays our spiritual science has been busy in reducing our ideas of the spiritual world to reason and method. The

ghosts have been "called to order." "The twelve o'clock rule" has been suspended. The relationship of spirits to time having been called into question, the "witching hour" has been found to have no special significance, nor has chanticleer been shown, on scientific investigation, to have any real powers as an exorcist. Even the ghost's reprehensible habit of appearing in the garments of mortal life ("as though there could be 'ghosts of clothes'") has been explained and shown to be quite in accordance with the laws of thought; and the objections of the scoffer—whose chief defect is want of imagination—scientifically settled. . . . We have rationalised the ghost and found him to be as truly man as when he walked the earth clad in this muddy vesture of decay.

In the six years that have elapsed since the appearance of the article, psychic science has made great strides. We need only refer to the experiments of Dr. Crawford in Belfast, and those of Dr. Geley of Paris, not so well known, but of which we may have more to say in the near future.

* * * * *

We quoted recently Professor Tyndall's remarks in his famous Belfast address in regard to those persons who suppose that clearness of exposition in a statement is equivalent to want of depth. Looking through the Belfast address we come across other passages appropriate to various phases of our subject. Sir Oliver Lodge some time ago said that Science could not take account of theological signboards. Here is what Tyndall said to his audience in Belfast:—

In the course of this address I have touched on debatable questions and led you over what will be deemed dangerous ground, and this partly with a view of telling you that, as regards these questions, Science claims unrestricted right of search. . . . For Science, however, no exclusive claim is here made. You are not urged to erect it into an idol. The inexorable advance of man's understanding in the path of knowledge and those unquenchable claims of his moral and emotional nature which the understanding can never satisfy are here equally set forth. The world embraces not only a Newton but a Shakespeare, not only a Boyle but a Raphael, not only a Kant but a Beethoven, not only a Darwin but a Carlyle. Not in each of these but in all is human nature whole. They are not opposed but supplementary, not mutually exclusive but reconcilable.

There is a catholicity about these statements which might be commended to some distinguished scientists of to-day.

THIRTY YEARS AGO.

FROM "LIGHT" OF DECEMBER 22ND, 1888.)

According to the "Echo" Mr. Rider Haggard has been making a mummy sit up, or, more accurately, he is in possession of a mummy that is alleged to sit up. Personally we do not believe a word of a story which is objectless. There is a method in the manners of spirits:—

"Mr. Rider Haggard has—so the story runs—a mummy; and whilst engaged upon one of his romances he was disturbed by a noise coming from the place where the mummy was deposited, and on looking round he saw this relic of humanity sitting upright in its case. The mummy, on being observed, resumed a recumbent attitude, and Mr. Haggard shortly after retired to bed. In the night dismal sounds came from the study, where somebody or something—whether of this world or the next—was, as our American cousins would say, 'raising Cain.' The next morning, on the study door being unlocked—it was carefully fastened the night before—a curious spectacle met the eye. The mummy was no longer in the case, but lay at full length upon the table."

It is bad metal that is not the better for hammering.—
D. LLOYD GEORGE.

CLAIRVOYANT DESCRIPTIONS: THE TELEPATHIC FALLACY.

Although I do not possess the wide experience of Mr. J. Arthur Hill, I should like to supplement his criticism (p 382) by some reflections which occurred to me on reading, in the S.P.R. "Journal" for June, Professor Jacks' article in which he states that he has become more and more convinced that the descriptions of spirit forms at clairvoyant séances emanate purely from the sitter's mind.

He has come to this conclusion because he considers that people are not sufficiently aware of their *own* appearance to be able to impress the medium's mind with such an exact and minute description as is obtained. He argues that if people in the earth life are unable to give a minute description of themselves, still less would spirits be able to do so, drawing from their recollection and memory only.

It will be seen that Professor Jacks' theory is based on two premisses, neither of which is examined and discussed exhaustively by him. Indeed, they are stated almost as indisputable facts.

To take the first premiss:—

I do not agree with Professor Jacks that descriptions are invariably, or even as a general rule, as minute as he states. I have even read criticism to the effect that clairvoyant descriptions are too often vague enough to fit a great number of persons, and that in a large séance one out of the audience is likely to imagine that a given description is of a person he has known. I only mention this as an illustration of the self-opposing objections raised to the spirit hypothesis.

From my reading, and from my own personal experiences, I find that the descriptions, although correct as far as they go, are given rather in general terms than in great minutiae of detail, and are usually supplemented by the exhibition to the clairvoyant of some article, such as a ring or a brooch, or a particular flower perhaps, or by the description of some characteristic gesture, which conveys to the sitter the conviction of identity. It is quite usual for these descriptions to come as a surprise to the sitter; the things described were quite certainly not in his conscious mind. Conversely, points connected with the spirit which are very prominently in the conscious mind of the sitter rarely or never emerge during the séance.

To avoid the spirit hypothesis, we are driven from the explanation of simple telepathy from the *conscious* mind of the sitter, either to telepathy from his *unconscious* mind, or to a power on the part of the medium to rummage about in the subconscious mind of the sitter, although in the latter case it is not clear how the clairvoyant's mind knows what to take and what to reject. In any case, we enter mysterious and debatable ground, and we have absolutely no experimental facts to support these theories about the powers of the subconscious mind.

Again, it frequently happens that the article described is not known to, or recognised by, the sitter, and is subsequently identified only after a search, or by recourse to a third person. Akin to these cases are those quoted by Mr. Hill of persons veridically described to him whom he had never known.

To explain such cases, it is necessary to depart still further from the simple telepathic theory and to invent "thought transference at a distance." It becomes necessary to assume that a medium can reach out to the one person, at the moment unknown either to medium or sitter, who happens to possess the information, and that the medium can extract this information and give it to the sitter.

In the last resort, there are cases in which the fact revealed is not known to any living individual. Such cases are naturally very rare and are obviously extremely difficult to verify. As a rule, a little scepticism as to the facts, or a stretching of the hypothesis of latent memories, is considered sufficient to dispose of these cases; or recourse is had to the hypothesis of a cosmic reservoir of memories, a kind of reference library accessible at will to the seer! What an index it must have, and what a gifted librarian, whoever he may be!

The point I want to make is that it is neither fair nor scientific to treat parts of a psychic manifestation in watertight compartments; they are too closely inter-connected for that; a hypothesis, to be satisfactory, must cover all the facts.

To deal with the second premiss of Professor Jacks, I must assume that there does exist a certain number of cases in which the description of the spirit form is so minute that it is difficult to believe that the spirit could have such an intimate knowledge of his own appearance. Of course, it is very much a matter of opinion, and Professor Jacks has not given examples in sufficient detail to enable one to form a judgment. But is it so certain that people in these days of photography are as ignorant of the details of their personal appearance as Professor Jacks would lead us to believe? A learned Professor, such as he, may take little or no interest in his personal appearance, but the exigencies of their toilet, plus a little natural vanity, almost compel ladies to study their appearance very closely, while most

men have to look at themselves in a mirror every day when shaving, or when tying an evening tie.

As to whether a person could describe his appearance correctly and in detail it would seem to depend on his gift of observation and power of visualising, which differ so much in different people.

I think there are three lines of investigation by which some light would be thrown on the subject:—

1. By ascertaining through experiment to what extent and in what detail living persons can give descriptions of themselves.

2. By ascertaining whether sitters who possess exceptionally developed powers of "visualisation" obtain from clairvoyants better and more minute descriptions of spirit forms than those whose powers of visualisation are markedly deficient.

3. By recording cases in which a statement made by the medium is in accordance with the belief of the sitter, and is one which should be known to the alleged spirit, but which turns out to be incorrect in fact.

Such cases, if found to occur, would go some way to support the theory of the influence of the sitter's mind on that of the medium.

C. E. B. (Colonel).

PALACES IN PARADISE: A LEGEND OF ST. THOMAS.

To-day (December 21st) is the festival of St. Thomas, instituted in the twelfth century. In pictorial art this saint is represented holding a builder's square, and in accordance with the following legend, he is regarded as the patron saint of architects and builders:—

When St. Thomas was at Caesarea, our Lord appeared unto him and said: "The king of the Indies, Gondoforus, hath sent his provost, Abanes, to seek for workmen well versed in architecture, who shall build for him a palace finer than that of the Emperor at Rome. Behold now, I will send thee to him." And St. Thomas went, and Gondoforus commanded him to build a magnificent palace, and gave him much gold and silver for the purpose. The King went to a distant country and was absent for two years; and St. Thomas, meanwhile, instead of building a palace, distributed all the treasures entrusted to him among the poor and sick; and when the King returned he was full of wrath, and commanded that St. Thomas should be seized and cast into prison, while he meditated for him a horrible death. Meanwhile the brother of the King died, and the King resolved to erect for him a magnificent tomb; but the dead man, after that he had been dead four days, suddenly rose, sat upright, and said to the King: "The man whom thou wouldst torture is a servant of God; behold I have been in Paradise, and the angels showed unto me a wondrous palace of gold, silver and precious stones; and they said: 'This is the palace that Thomas, the architect, has built for thy brother, King Gondoforus.'" And when the King heard those words he ran to the prison, and delivered the apostle, and then St. Thomas said to him: "Knowest thou not that they who would possess heavenly things have little care for the goods of this world? There are in heaven rich palaces without number which were prepared from the beginning of the world for those who purchase the possession thereof through faith and charity. Thy riches, O King, may prepare thy way to such a place, but they cannot follow thee thither."

ERRATUM.—In the paragraph on p. 395, referring to the Witchcraft and Vagrancy Acts, "p. 283" is mentioned. It should of course be p. 383.

"SYMBOLISM," BY PAMELA GLENCONNER.—The paper on Symbols, their Legend and Mystery, which was read by Lady Glenconner at a meeting on the 4th July last at her residence, 34, Queen Anne's Gate, S.W., and reported in LIGHT, has now been published in book form with additional matter, price 1s., or 1s. 2d. post free, and can be obtained at this office.

THE WISDOM OF SHAKESPEARE.—"Twelfth Night," now being so finely played at the Court Theatre, has some very caustic touches. For instance the Lady Olivia, inconsolable at the death of her brother, is annoyed with her jester and, when he appears before her, bids her attendants "Take away the fool." "Do you not hear, fellows?" he retorts, "Take away the lady." Asked what he means, he replies that he does not wear motley in his brain, and is prepared to prove that she, not he, is the real fool. "Good madonna, why mournest thou?" "Good fool, for my brother's death." "I think his soul is in hell, madonna." "I know his soul is in heaven, fool." "The more fool, madonna, to mourn for your brother's soul being in heaven. Take away the fool, gentlemen!" Was ever the selfishness that masquerades as affection more neatly rebuked? And how admirable is Malvolio's sententious reply when asked what he thinks of the opinion of Pythagoras that "the soul of our grandam might haply inhabit a bird"—"I think nobly of the soul, and in no way approve his opinion." There is wisdom in a nutshell.

MUSIC AND THE SOUL.

ADDRESS BY DR. ELLIS T. POWELL.

At the Sunday afternoon concert at the Albert Hall, Sheffield, on the 24th ult., Dr. Ellis T. Powell delivered an eloquent address on the above subject. Lieut. Suckley's famous hand gave a selection of classical music at intervals during the afternoon.

Dr. Powell said that even if our sense of beauty had atrophied and we had all become deaf, we must gather from sacred literature that there was some connection between music and the spirit. For music was the only art which the sacred writings contemplated as practised beyond the grave. The seer of Patmos pictured the heavenly harpers harping with their harps (Rev. xiv. 2); and the whole scene gave us a hint in which direction to look for the secret of the influence of music upon the spirit. For the celestial harpers played in order to elevate the souls which shared in a great and solemn ceremonial. His hearers would remember George Eliot's words:—

"O, may I join the choir invisible
Whose music is the gladness of the world."

With the same solemn aspiration did the world's Redeemer after the last sad supper join in the singing of a hymn before He went out to Gethsemane, betrayal, and the cross.

To-day (continued the speaker) we commemorate nearly 700,000 of our kith and kin who during the last four years passed through Gethsemane to join the choir invisible; and few, if any, of us can have heard the opening chords of Chopin's splendid and stately masterpiece without a sudden solemnising of the spirit, as though we were entering the nearer presence of those whom I will not call the dead, but only our fellow citizens in the Great Beyond. I think Canon Shuttleworth was right when he said that "the music which so strangely stirs us is a 'broken light' of the eternal beauty, a gleam of which surely shone upon the dying eyes of Charles Kingsley, as he murmured at the last, 'How beautiful God is!'"

I wonder if it would be possible, with the utmost reverence, to analyse these "broken lights" of the eternal beauty into their constituent rays, and see whither the analysis will carry us? Lamartine says that music is the literature of the heart: it commences where speech ends. When we hear good music our thoughts transcend all utterance. We have no words. At first sight we seem in the presence of an insoluble mystery. It cannot be merely the sound which stirs our emotions, for sound is but the physical vibrations of the atmosphere. . . . Nobody has posed the question better than the late Cardinal Newman: "Is it possible that that inexhaustible evolution and disposition of notes, so rich and yet so simple, so intricate yet so regulated, so various yet so majestic, should be a mere sound which is gone and perishes? Can it be that those mysterious stirrings of heart, and keen emotions, and strange yearnings after we know not what, and awful impressions from we know not whence, should be wrought in us by what is unsubstantial, and comes and goes, and begins and ends in itself? It is not so; it cannot be. No, they have escaped from some higher sphere: they are the outpourings of eternal harmony in the medium of created sound; they are echoes from our home . . . something are they besides themselves, which we cannot compass, which we cannot utter."

"Something besides themselves." Yes, and what? Follow me closely, and I will try, perhaps in halting and imperfect words, to tell you. Nearly, if not quite, all the phenomena with which we are acquainted are produced by vibrations. The agitation or vibration of the air produces sound. The lowest rate of vibrations which we sense as a musical note—a deep bass sound—is about 40 per second; while the highest treble note in a piano gives about 4,000 vibrations per second. The highest frequency of vibration which the human ear can recognise is about 70,000 per second. Then there comes a huge gap, full of vibrations at ever-increasing rate, but all of them outside the sensitiveness of any organ that we possess. At last we go beyond vibrations in the air, and come to vibrations in the ether of space—that marvellous and mysterious medium, infinitely finer than our finest known gas, which fills all the space between us and the sun and the planets and the stars. And here, when the vibrations reach the inconceivable speed of 400 billion per second, they once again begin to affect one of our organs—the eye. The vibrations are sensed as light. From 400 billion vibrations per second (giving us the sensation of red) up to 700 billion vibrations per second (giving us the sensation of violet) they remain within our cognisance; and then once again our sense-organs fail, and we are blind to all vibrations beyond that speed.

Blind? Yes, but not insensible. For what are those higher vibrations? I am convinced that some of them are thought. We all know that thought can fly from mind to mind without the aid of spoken utterance by what is called telepathy. The mother knows that her boy is ill, though he

is miles away. Mother and son have their vibrations "tuned" to each other . . . so that they blend in harmony and answer to one another. . . . What music does is to quicken the thought vibrations, so that they come into tune with the vibrations of another sphere than the earthly. In other words, they lift the soul into momentary contact with its own eternal home, they enable it, as it were, to catch a breath of its native atmosphere, and to be at once calmed and solemnly reinvigorated thereby.

Here Dr. Powell asked his audience not to think that this was a beautiful scientific romance. Closer even than the scientists to the immortal core of things were the poets, and he summoned Shakespeare and Milton—"two whose names command reverence wherever our glorious English tongue is spoken or our splendid English history known"—as witnesses to the soundness of his argument. Then he passed to "one last daring suggestion":—

If music lifts the spirit into tune with the higher spheres, does it bring also a spiritual contact with those who have gone before—so many through the avenue of the supreme sacrifice, during the last four years? I would not dare to answer that question if I were not as sure of my ground as in affirming any recognised and accepted scientific truth. I say without hesitation, and not one solitary intellectual qualm—Yes! Do the boys know the tidings of victory? Yes! Do they know that we here to-day are rendering our tribute first of sorrow, gratitude, and affection, as voiced for us in Chopin's tender chords, and then of pride and praise and thanksgiving, soon to be interpreted in the majestic strains of the Hallelujah Chorus? Yes! Before we knew it in England, the news of victory was flying through the world whither 700,000 of our best have gone. Every thought that has gone out from an aching heart this afternoon towards friend, brother, husband, father, sweetheart, has reached its mark, borne on swift spirit vibrations straight as the arrow to the target. . . . Let us cease to think or speak of our war heroes as "dead." They are not dead—they are more alive than we.

THE ETHER AND THE UNSEEN WORLD.

Writing of the "Ethereal and the Material" in the current number of the "Occult Review," Mr. R. B. Span describes the Unseen World as being composed of ether. It is an invisible world because it is conditioned and governed by vibrations beyond the reach of our senses. The sight of the human eye is limited to vibrations of a certain range, likewise the human ear, so all life in a higher state of vibration is invisible and inaudible. The link between the seen and the unseen worlds is electricity, which interpenetrates both. Thought is an electrical discharge, and by its concentration messages can be transmitted between the two worlds, and the matter of the one or the ether of the other influenced or controlled. Life in the ethereal world is similar to life in this—for the simple reason that human spirits are not changed by the transition of death, and retain their old ideas, tastes and habits, and on arriving in the ethereal world they unconsciously form their surroundings by mentally moulding the ether around them into the things they have chiefly in their minds and imaginations. There is good reason for supposing that every human being has an ethereal body beneath the physical one, which is an exact counterpart of the material living person. This "astral double," as it is generally termed, is able to act at long distances from the physical body and make itself visible, audible and tangible to other people. Mr. Span's article is of service, as it enables us to realise how close and intimate is the relation between matter and ether, mind and spirit.

A. B.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT gratefully acknowledge the following donation:—

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In memory of Dick and Tommy (per Mr. and Mrs. T. Ritchie)	20	0	0
In memory of my sister, Kate Davidson Pow	5	0	0

MR. A. V. PETERS.—Much regret was felt by all who gathered in the hall attached to the rooms of the Alliance on the afternoon of the 12th inst. on learning that Dr. Vanstone had met with an accident and would therefore be unable to fill his engagement. The disappointment, however, was largely atoned for by Mr. A. Vout Peters kindly consenting to fill the vacant place. Mr. Peters spoke on the tremendous revolution which acquaintance with the facts of Spiritualism wrought in the ideas of many persons, how it opened up to them a vast realm of life, the existence of which they had till then not suspected, and invested all the facts of our present existence with new and wider meanings. He then proceeded to give a large number of clairvoyant delineations, some of them of a very striking character; practically all of them were recognised.

London Spiritualist Alliance, Ltd.,

6, QUEEN SQUARE, SOUTHAMPTON ROW, W.C.1.

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CHRISTMAS: ENTR'ACTE.

The great war is over at last, and we are confronted with its aftermath of problems, religious, social and political. But even with these there is, by contrast with the mighty tragedy that began in August, 1914, a great peace. The gigantic crisis is over; the small crises look smaller by comparison. They are serious enough in all conscience—they involve the re-making of the world; but Yuletide is here. Let them go for the time. We cannot hope to catch again the "fine, careless rapture" of the Christmases of old. Something of the ancient glamour has gone, and it is not yet time for the advent of that newer spirit which will turn the songs and sayings about peace on earth, goodwill, fellowship, and all the beautiful dreams into living realities.

We are like travellers who, after fighting our way through a terrific storm, arrive, when it has nearly blown itself out, at nightfall at an inn, and can spend a few hours by the inn fire. We can still hear the rumble of the wind without; there is a fusillade of rain on the windows; the house shakes and rattles with the last fierce gusts. We are sore and shaken with all we have gone through, and glad of a brief rest and the warmth of the chimney corner.

Let us ignore the outside world for a little space and try and forget our troubles. We can do that not so well by some violent effort of expulsion as by quietly turning our backs upon them for a few hours. We have some sublime things to think of, some magnificent visions of events yet to come with which to entertain ourselves if we list. But for the moment we will not even think about them. They belong to the future and abide their time. This is a pause—an interlude. We will be quiet and possess our souls in peace; we will recruit our energies, for in the grey of the morning we must start again on the road.

Someone has drawn aside the blind, and looked out. The storm is still muttering in the distance, and the skies are yet black and threatening. But in the east there is a little rift in the clouds and a star is shining through. It is the star we followed through the night, and which led us to the place we have reached. Who knows? The morrow may dawn in splendour—the pledge and promise of many a golden morrow to come.

FROM THE LIGHTHOUSE WINDOW.

"Once in a dreary camp, wet with mud and filth, I heard some soldiers talking. They were urging points in Spiritualism with an enthusiasm that would have delighted Sir Oliver Lodge." (From an article "The Joy of Talk," by Marie Harrison in "The Daily Chronicle" of the 14th inst.)

In the "Evening News" of the 14th inst., Miss Lind-af-Hageby, interviewed on the subject of the Drug Peril, expressed the view that drug-taking had increased because people wished to escape from the worries of everyday life. The deadly habit could best be overcome by education.

Miss Lind-af-Hageby, by the way, is working hard to counteract another danger, that of a medical tyranny threatened by the new Ministry of Health. Mrs. Mona Caird, in the "Star" of the 14th inst., has some strong words on the subject: "Nothing less than a medical Inquisition is now threatened." "The proposed Ministry of Health does constitute a danger to our liberties." Those who are acquainted with the programme of the new Ministry will know what is meant.

A new light on the prophetic vision is shed by a book we were recently reading, "Reminiscences of the Old Country," by Ruth Ruck, in which, writing of the Cotswold Hills, the authoress says: "A Roman coin was found here not many years ago bearing the date A.D. 105." The designer of that coin must have looked into the future with some success!

CONDITIONS IN THE NEXT WORLD.

A NOTE ON "CLAUDE'S BOOK."

Just how far we are to accept as literally correct the many accounts which are now "coming through" from the unseen world is a difficult question. Of the substantial reality of that world we have now overwhelming proof. Human intelligence has demonstrated itself in the form of individual and characteristic communications times without number. We know that the so-called dead live, and they must live somewhere. Some of the more advanced minds in that state have told us their world is primarily a mental world. This carries us some little distance towards comprehension, but not very far. We see the possibility of gradations whereby, in the processes of human evolution, the physical is gradually and imperceptibly merged into those finer forms which we term the mental and spiritual. One of our best-known and trusted communicators from that world frequently descants on the power of thought, and the extent to which it conditions for the thinker his surroundings in the spirit world, or at any rate his *sense* of those surroundings. On the other hand, we have reputed authorities who would away with all these "cloudy metaphysics" and who stoutly contend for the material objectivity of the next state. The spirit house is *not* formed by the life and thought of the spirit. Nothing of the sort. It is built just as a house here is built by mechanical skill and labour. Are the spirit's robes the product of the spiritual life and character growing from the interior being as the flower from its stem? "Nonsense!" say the authorities we have in mind. They are woven at looms and fabricated just as are clothes in this world.

It is no great matter. The primary fact for us is that the spirit goes on and "not to die." Its communications clearly come from a region outside of the purely physical order and are consequently indescribable except by reference to physical terms, a point to be borne in mind whenever we have to pass opinion on communications coming, or purporting to come, from the next state of human evolution.

In a letter from Sir Oliver Lodge which prefaces Mrs. Kelway-Bamber's book of messages from her son, he writes:—

"You are of course aware that no sort of infallibility is attributable to such utterances, but they are undoubtedly instructive; and philosophers of high standing have urged that statements of this kind ought to be made accessible. They represent at worst a psychological phenomenon; while at best they convey the impressions of an eager new-comer to the other side, who, with a gift of vivid statement, is anxious to convey to you as much as he has so far learnt about the conditions which at his particular stage of development are encountered there."

It is unlikely, Sir Oliver points out, that in dealing with scientific or philosophic fact the communicator has arrived at much of importance, but concerning elementary details, his testimony agrees in the main with that of others.

That is certainly true. The messages are clear, straightforward, human, and characteristic of the young soldier as he was known to his friends on earth. He had that type of intelligence which one would imagine would be apt in conveying impressions of his new life. He gives us much of interest, his remarks throwing suggestive lights on some of the questions that concern the more thoughtful investigators, who desire to know not only the fact but its why and wherefore. The reality of the communicator is attested by certain evidential messages not quoted, but referred to by Sir Oliver Lodge. The book will have its message for many who at present grieve as those without hope, and will perhaps afford fresh material for students of the psychological side of the question, those serious investigators who look for a unifying principle which will reconcile such conflicts of testimony concerning the nature of the next life as those alluded to above. This will apply especially to the question of reincarnation positively affirmed and as positively denied by communicators who have made manifest their sincerity and intelligence as independent beings, in no way creations of the minds of the mediums. On such divergences we must, as impartial observers, hold our judgment in suspense, taking a lesson from ordinary earth experience where events—especially unusual events—are liable to be reported in contradictory terms, and where the psychological action of mind upon mind is the source of so much that prevents a clear understanding even of the world in which we now live.

It is the heart and not the brain
That to the highest doth attain,
And he who followeth Love's behest
Far excellet all the rest.

—LONGFELLOW.

"Claude's Book." Edited by L. KELWAY-BAMBER. (Methuen, 6s. net.)

MR. BLIGH BOND'S NEW SCRIPT.

A PHILOSOPHY OF LIFE.

Shortly after the publication of "The Gate of Remembrance," a new series of automatic writings was initiated at the suggestion of Sir William Barrett. Mr. John Alleyne was again the automatist. The subject was not defined, but was left to the freewill of the communicating intelligence, though it must be said that Sir Wm. Barrett's suggestion rather implied a possible continuance of the Glastonbury revelations. A new and stringent condition was imposed in these experiments. During the whole course of the thirty-six or more sittings of the series, it was my practice to read continuously to Mr. Alleyne from some book which I chose for the purpose of distracting his normal attention entirely from the writing, thus dissociating the conscious from the subconscious mind to the greatest extent possible. And this practice not only did not impede the writing, but actually assisted its production, and it was observed many times that the free and continuous flow of the script commenced simultaneously with the reading. The matter obtained forms a coherent series of essays on the Interaction of Spirit and Matter, and allied themes, and embodies a remarkable philosophy offering a solution of many of the questions which are now actively occupying the attention of thinking people. One of the aspects of this interaction is concerned with the Occlusion of Thought, or, more particularly, the Occlusion of Memory, in its material environment. The substance of the teaching seems to harmonise very well with the ideas suggested in Mr. Campion's letter to *LIGHT* of the 23rd ult. The script has been transcribed and will be published as soon as arrangements can be made. An exposition of some of its main features and of the general conclusions involved was given by me on the 14th ult., in the form of an Address to the Quest Society, and this will appear in the forthcoming number of "The Quest."

MATTER AND SPIRIT.

It will interest your readers to learn that the script pictures Matter as a mode of Spirit, degenerate in that it has been suffered to develop an independent Will, which is mechanical and blind. But it provides the substance for the operation of Spirit for a perfect and beautiful End, that of the ultimate conquest of Matter and its perfect obedience to the motions of Spirit, Spirit thereby gaining a completeness of self-expression which in its undifferentiated state it cannot directly achieve. Within the remotest interspaces of Matter, and occluded by its heavy and inharmonious vibrations, is ever a Nucleus, or Embryo, of the original Spiritual force which gave it birth. This Embryo is weak, lost and imprisoned. And it is the sublime and glorious task of Man's Evolution to lay hold of Matter and to subdue and reconcile its Will, transmuting its discords one by one into spiritual and material harmonies and rendering Matter at last the Direct Agent of Intelligence.

It is absolutely said that in this condition Matter itself will assume Intelligence, and the lost spiritual Embryo occluded within it will be freed, and able to respond to the motions of Free Spirit.

The ultimate outcome will be the Birth of the Logos, the realisation of the Kingdom of God upon earth, and Man will find his true spiritual destiny in a perfected world wherein, to quote the script, "Perfect Matter shall unite with Perfect Spirit in perfect combination."

Every intelligent motion of the mind of Man incarnate imparts to Matter something of its own mode of motion which is Intelligence, and this, though unseen and not physically measurable, because vibrating in another plane, is nevertheless a permanent acquisition of Quality—Spiritual Quality—to Matter. Hence all the mysteries of Psychometry, Power of Relics, the Atmosphere of Places, the *Genius Loci*, together with all the phenomena of the "Greater Memory," come under one general law, that of the progressive spiritualisation of Matter, and of all Nature, by and through the agency of the Spirit of God embodied in Man, and Man is the complete Microcosm of God, His very Image, and he contains potentially the germ, destined to full development, of all the Divine powers and of a full and intelligent response to all the powers and qualities of created things.

I cannot at this moment give your readers more than this fugitive sketch of the main argument of the script. It is elaborated in such a way that no vital department of human activity is left untouched, and it is applied to such diverse functions as Nationality, Race-Migration, War and Peace, Religious origins and development, Symbolism, Architecture, Language, Music, Logic, Intellect and Intuition, Social Reconstruction, Eugenics, Embryology, also to Memory, Personality, the Race-Spirit in the individual, the conditions of intercourse between the two worlds, etc. The ideas conveyed, as formulated, are quite new to myself and to the automatist, but are charged with a power which, I do not hesitate to say, has in many respects greatly influenced my mental attitude.

THE PROBLEM OF EVIL.

The teaching of the script is unmistakable on this point, and not merely unmistakable, but intelligible and easier of acceptance than a great many attempted explanations. For it appears by these writings that Evil is the assertion of the

Will of Matter and of the perverted and apostate spiritual force enmeshed in Matter in opposition to the Will of the Spirit. But it is temporal only, and associated only with Matter in its intermediate and imperfect state of development. Hence Evil is destined to disappear, and will disappear, as soon as the discords of Matter are resolved by the superior Will of the Spirit, which is perfect Harmony.

Shortly, according to the script, God created Matter through the action of His free Spirit, and Matter was first generated by the harmonious interaction of the Seven Creative Impulses of Spirit, as a perfect Substance, animated by the sevenfold modes of spiritual Motion. And having generated this perfect substance, God left it to work out its own development, for the furtherance of an ulterior object for which this substance, in its self-modified state, was needed. God, as the husbandman or Great Vintner, presses the juice of the Vine, His Word or Essence, into the wine press, and He, as His own Self-Begotten, is the Vine of which all Humanity are the Branches. God thus, in His own Person, takes on Imperfection and Sin, because both these are the outcome of a secondary action of perfect original Matter. And the mystery is thus explained. The Seven Spirits of God, the forces moving in the primal and harmonious Matter, having accomplished their work, the Spiritual Motion first animating the work is withdrawn, and the sevenfold effects are left to work themselves out. And at first they all react in perfect harmony. But each of these Seven is itself creative of further secondary harmonics; and these secondary motions, which are compared to the overtones and undertones of musical notes, give rise to tertiary complexities through their inevitable interaction. And since the overruling Spirit is withdrawn, their difference-tones are not resolved, and they fall out of adjustment. The ultimate result is an endless ramification of discord. This discord increases to the point of Chaos. And Matter, its spiritual vibrations neutralised, stultified, occluded by the welter of discordant effects, is degraded to a blind unintelligent mass, with a harsh, mechanical mode of motion, subject to the laws of Time and Space. The pure spiritual will is lost, and there takes its place the dull monotony of reiterated physical motion, a mode of Will which has degenerated into Habit, productive of those set forms of activity which we call Chemical Elements. These coalesce for age-long periods, but nothing is really permanent in this state, since all forms and modifications are subject to modification by the impact of inharmonious forces endlessly ramifying through the mass.

The process may be likened to the fermentation of the juice in the wine vat, and this fermentation has its period, for it is slowly and imperceptibly generating a Third Principle, which, when it is fully evolved, will be the great solution of all the complexities; and the dark and chaotic ferment, once full of the forces of strife, shall be resolved into the clear and sparkling wine.

And this process, when translated into spiritual terms, is the Birth of the Divine Logos. Philosophically, and in terms of Mind, it may be thus described.

THE BIRTH OF SPIRITUAL REASON.

Man's first intelligence is pure, but in instinctive and unconscious obedience to his Parent Spirit. His vehicle is the pure substance of Intuition which neither opposes nor resists him, and he remains therefore void of any consciousness of Good and Evil, and of the principle of Free Choice. Intellect, as we know it, he has not developed. Then comes the Era of the withdrawal of the Spirit, and the first play of a mode of Intelligence free to choose, and free to interact. And soon the first Disharmony is generated, with reactions that reach throughout all creation. Man develops Intellect, and conscious Individuality or separateness, and loses his primal joy of union with all Beings.

Through ages of strife, battling with every form of complexity, he learns to draw within himself a force of pure Spirit which enables him little by little to dominate, or at least to contend with, the discordant motions now pressing in upon him from every side. But for a long time their resistance increases with his own internal resistance. Spiritual Intuition is the intelligent force which in him opposes the Material Will of which Intellect is the expression.

Ultimately, his Intellect, by constant reaction, begins itself to take on a quality of spirit, or sympathy with Spirit, and tries, ever so feebly, to reach forth to its spiritual mate, and hold something of its powers, sensing the sweetness of the Spirit.

Some men and women are born with a predominant quality of Intuition, but for a long while this operates at the expense of their Intellect, since the two faculties are at present too widely sundered for intimate union in the self-same individual, and thus the beauties and the raptures of spiritual intercourse can neither be drawn down into the intellectual sphere, nor conveyed, save by dimmest and most imperfect symbol. But from time to time, great teachers come on earth, who have been able so to unite the two principles as to convey to their fellows something of the nature of spiritual life and its laws, and they teach the meaning of Righteousness, the only agent for the purification of Intellect from the Will of Matter. And the Will of Matter, as Evil, is stimulated by the forces of Spirit which Man in his free choice is able to receive and to modify according to his inclination. And man's greatest danger is

that he may, if he chooses, draw in and pervert to the Will and Dominance of Matter, some portion of this spiritual Will. This adds immense force to Matter and increases the rule of the Powers of Darkness. Spiritual force, thus "engulphed and degraded," may draw Man down away from his true destiny, to the state which is described as the second Death, the Great Silence, and the Transmutation of Matter. It is the loss of the Individual Soul, and its dissolution—happily a far-off possibility. But Man is responsible for all the spiritual force which he may have engulfed or degraded—a sufficiently awful pronouncement.

The age-long reaction of Intellect and Intuition results in their full and joyful union, and the birth of the Spiritual Reason, which is the Birth of the Logos, or Christ incarnate in Humanity. And this is not only the salvation of Man, but of the whole Creation, which Man will draw after him into the celestial state, so that all Matter will be purified, and raised in growing stability to a higher state in which it will regain its lost soul, and become the intelligent and obedient servant of Man. This will be the New Heaven and New Earth, the Middle Kingdom of the Spirit, and it is the appointed End of Man's creation. Matter and Spirit will then be in immortal union, all spiritual Beauties will be manifest, including the Manifestation of the Divine Personality hitherto unknown and unrecognised.

F. BLIGH BOND.

THE PSYCHIC SIGNIFICANCE OF THE ETHER.

THE DISCUSSION.—A SUMMARY.

[We are now able to follow the report of Sir Oliver Lodge's lecture delivered on the 2nd inst. (p. 394) with a brief note of the subsequent discussion. And it should be mentioned here that we take full responsibility for the report in each case. It cannot be too emphatically pointed out that there is often a wide difference between an article written by an authority over his own name and a report of his utterances at a public meeting. His opponents frequently disregard this fact and hold him accountable for what he is alleged to have said, even when it is a garbled and unreliable report, being more anxious to score a point than to get at the truth. We do not suggest that our own reports are of this order; we merely desire to safeguard the speaker and not to saddle him with the entire responsibility for his reported statements.—Ed.]

In the course of his replies to the various questions, and after explaining that he was speaking hypothetically, not dogmatically, Sir Oliver said he regarded the soul as the vehicle of the spirit. He conceived that those on the other side were not far separated from us. They had gone out of our circumstances rather than out of our lives. They were discarnate but not "disembodied" spirits. They still needed some kind of vehicle of expression. In his meaning of the term, the soul was to the ether as the body was to matter; the etheric body was a body of ether just as the material body was a body of matter. If they accepted that idea it did away with the conflict of opinion regarding reincarnation. That body of etheric matter originated with the material body of which it was the counterpart. He regarded the mind as the intelligent part of the spirit. The terms "soul" and "mind" were often confused, but he thought that the mind belonged to the psychic region rather than to the physical one. The mind and the affections were our means of self-expression; all the important part of us lay in the psychical region, not in the physical one, and the ether belonged to the physical region; hence it could not be classed as mind. It was the spirit which used the brain. The brain did not think. There was no real memory in the brain. It was merely an instrument of the spirit. He thought the term "soul" was the best one to employ to convey the idea of the instrument of the spirit when the physical body was done with. Some might prefer the phrase "spiritual body," but it was rather cumbersome. The question of the ether in relation to the idea of a life after death had already been the subject of speculation so far back as the 'seventies of last century in a book called "The Unseen Universe," by Professor Balfour Stewart and Professor Tait. They put out the idea, treating it from a religious point of view, and were quite naturally ridiculed by some of the physicists of that day.

Dealing with another question, Sir Oliver said they could not go into the subject of materialisation. It was a difficult matter. They required more facts. But there seemed to be good evidence for materialisation. There appeared to be ways by which the discarnate spirit could manipulate or affect physical matter. In the natural order, of course, it did so in the career of man on earth who was literally a materialised spirit, the materialisation beginning in the womb of the mother. As to phantasms it was, of course, necessary to discriminate. Thus there were many appearances of people, at the point of death or immediately afterwards, to friends at a distance. This could hardly mean that such people were actually present and sufficiently materialised to be visible. These appearances seemed due to some rare transference of thought or emotion acting on

the mind of the seer to conjure up a picture, apparently objective, of the person seen.

An army doctor present related an extraordinary case. As the result of an accident a man had to undergo the amputation of a leg. The leg was taken away to be dissected and later the patient (in the hospital) was heard screaming, and complaining that his missing leg was being cut up! It apparently caused him intense pain. The surgeon was mystified, for the patient had not been told of the dissection and could have had no knowledge of the use to which his leg was being put at the time of his outcry. Was it not possible that there was some subtle nervous or physical link between the patient and his amputated limb?

Sir Oliver suggested that perhaps it might have been a case of temporary clairvoyance on the part of the patient. He hardly thought any physical theory, however subtle, would meet such a case. The phenomenon belonged to the region of consciousness. The patient was presumably sensitive on the subject of his leg, and this would direct any access of consciousness along the lines of clairvoyance to the fate of the leg.

In the course of some remarks on the possibility of the extinction of the consciousness of the spirit at some stage after the passage through physical death, Sir Oliver said he agreed with the remark in *LIGHT* that so far from extinction being a punishment for continued evil living, the evildoer would like nothing better. To be compelled to live to expiate his misdeeds was the most appalling punishment that could befall him. The wise man would realise that right-living was not only his duty but his highest interest, for he would have to live with himself for ever. (Applause.)

A FRENCH SEERESS.

We go from home to learn our news occasionally. We take the following from the last issue to hand of "The Message of Life," New Zealand:—

"The Minister for Justice (the Hon. T. M. Wilford) when, early this year, he was interviewed by the former Executive of the National Association of Spiritualists, said plainly that he knew nothing of psychic phenomena and doubted its existence. And this ignorance in high places is as a dark shadow hiding the light of spiritual truth. Strange to say, the hon. gentleman last month, at Wellington, in a war lecture, told the story of Claire Ferchaud, the wonderful girl prophetess of the war. Said Mr. Wilford: 'Claire Ferchaud is the seer and the prophetess of the war—a deeply religious girl, who has written works worthy of St. Therese. At the end of 1916 she announced to France that some of her most powerful politicians were plotting against her, but prophesied that they would speedily be punished. The prosecution of the Bonnet Rouge gang, the execution of Bolo, and the imprisonment of Malvy and that arch-traitor Caillaux followed. She warned the French generals that their front would be pierced when it was pierced. They all announced that it would hold. The Bishop of Poitiers and the Archbishop of Bordeaux have proclaimed her prophecies. She prophesied that the Italians would annihilate the Austrians at the Piave river and save Venice. This has come true. Soldiers swear by her; generals consult her; and France awaits her pronouncement with every interest, while the Loublaud parish has become a place of pilgrimage.' And this is a quotation from Mr. Wilford's address. He says he knows nothing of psychic matters, and yet declares before a public audience that this girl is 'a seer and a prophetess.' According to our laws she is a 'fortune-teller,' and Mr. Wilford should perceive this, and the injustice of prosecuting those who in a lesser degree do foretell the future."

"LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues, we have to acknowledge, with thanks, the receipt of the following sums:—

	£	s.	d.
Miss Woodhull	4 4 0
Rev. C. L. Tweedale	0 5 0

It is better to be a crystal and be broken than remain perfect like a tile on the house-top.—CHINESE PROVERB.
THE SOVEREIGNTY OF TRUTH.—Truth is the voice of the Eternal; universal as to comprehension, infinite in power. It is the source of the poet's inspiration, of the prophet's teaching, of the visions of the seer; articulate in the whispering of the breeze, the murmur of the sea, the roar of the storm, its language is intelligible to all the races of mankind. Like the ether of space it is impalpable, yet capable of being grasped by the hand of knowledge; imponderable, yet crushing with irresistible force all opposition; embraces all, pervades all, and penetrates the profoundest mysteries. Destined as it is to hold the sceptre of dominion over mortals and immortals, who would not worship at the shrine of truth?—RICHARD REES.

WITCHCRAFT AND VAGRANCY ACTS.

The author of "I Heard a Voice" thus replies to Mr. Yates (p. 398):—

I am wholly in sympathy with the movement for an alteration in the law affecting Spiritualists; the difference referred to in this correspondence is mainly one of method. At the same time the note on p. 395 hardly does justice to the objection to the petition as at present framed. The petition proposes that a sort of Council of Management should be set up, with delegates drawn exclusively from "the Spiritualist Churches." This would be obviously unfair, seeing that most Spiritualists are members of other bodies.

I will not discuss, on the present occasion, whether Spiritualism is of itself a separate, distinct, and complete religion. I will only say it seems to me a mistake of fact and of policy to assert, as Mr. Yates does, that it "is absolutely impossible for the true Spiritualist" to be a member of the orthodox church or to accept such doctrines as that of the miraculous conception. In taking up this rigid attitude, I venture to think Mr. Yates and those who hold his views are going out of their way to raise enemies and to create difficulties; and that if such attitude were strictly adhered to it would be an immense, if not fatal, obstacle to the spread of Spiritualism, to which I, in common with Mr. Yates, look forward.

With reference to the proposed method of procedure, I am convinced that the hardships under which Spiritualists rest can only be removed by Act of Parliament. The barbarous provisions must be repealed, or so amended as to be in effect repealed. To communicate with those who have passed to the next life—where this is possible—must be recognised as perfectly lawful, proper, and indeed laudable. Organised pressure should be brought to bear upon members of Parliament, wherever it is practicable, to force them to take up this question.

In the concluding part of his letter Mr. Yates appears to treat the burdens upon Spiritualists as due to Judge-made law. I think this is an error. The statutory provisions in question were framed on the assumption that spirit intercourse is impossible, and that those who purport to practise it are necessarily guilty of fraud. It is the law, rather than the Judges or the magistrates, which is at fault; and the law on this subject sadly needs amendment.

SPIRIT MESSAGES AND SPIRITUAL EVOLUTION.

Exception is often taken to the spiritistic hypothesis on the ground that the alleged messages are frequently of a trivial and commonplace character, and that those, in particular, stated to emanate from spirits eminent when on earth are unworthy of their earthly fame. As this objection is often the expression of minds of genuine religious feeling and high spirituality, it should command considerable sympathy from the believer in spirit-communication. Its fallacy, perhaps, consists in a failure to discriminate between cosmic process and spiritual values.

Definite and explicit though materialistic philosophy may be, its tenets remain incredible to innumerable minds, who adhere, on the contrary, to a vitalistic metaphysic. The latter must, however, predicate for every human being, irrespective of race or stage of development, an inner animating principle, in which character and intelligence alone reside, and which survives the dissolution of the physical organism, through which it endeavours to express itself on earth. The slow and evolutionary processes which have brought the earth to its present form must have their counterpart in the development of the soul which, directly it is released from the body, will doubtless occupy the same rank in the spiritual hierarchy which it had before, though subjected to new and different conditions. Momentous as Death may seem to the individual, in the eyes of Nature it must be one of the most ordinary of her processes, for which, in her infinite wisdom, she has made ample provision.

If, now, we survey the human race with unbiassed eyes, it is impossible not to recognise that, though religion should exert its highest dynamic influence, there must remain countless thousands who are unaffected thereby, mean of soul, limited in intelligence, low in aspiration, who die in the same spiritual condition in which they have lived. If any of these, shortly after their entry into the world of spirits, should be enabled to communicate with those on earth, it would be irrational to expect from them messages inconsistent with their spiritual rank, since we cannot gather figs from thistles. Spirituality is the appanage of the soul, and is not inherent in the cosmic processes to which the soul may be subjected. Epigrams do not proceed from the dull of wit, nor lofty truths from the mean of soul. It is natural, therefore, that commonplaces should come from the commonplace.

If, on the other hand, the message should emanate from a spirit of genius, it must be remembered that genius requires suitable conditions for its adequate expression. The man of genius has often proved but an ordinary and disappointing guest at a dinner-party, and it was said of Oliver Goldsmith that "he wrote like an angel and talked like poor Poll." Had he been limited to talking, his genius would have remained unrevealed. The famous orator would make but a sorry speech, if compelled to speak with a large stone in his

mouth, and a poetic genius, afflicted with "mal-de-mer," would seem little differentiated from ordinary men. It would not, therefore, be remarkable if the spirit of a former genius, when engaged in what may well be the most difficult operation in the Universe (the establishment of communication between the ethereal and material worlds) should be inhibited by the hindrances encountered from any manifestation of his genius.

E. W. DUXBURY.

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. Wesley Adams.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Miss Violet Burton; 6.30, Mr. P. E. Beard. Wednesday, December 25th, No Service.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, address by Mr. Edmund Russell on "Applied Arts: Man's Three Overcoats."

Lewisham.—The Priory, High-street.—6.30, Mrs. E. A. Cannock.

Kingston-on-Thames, Bishop's Hall.—11, Open Circle; 6.30, addresses and clairvoyance by local workers.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. Howard Mundy.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. Bloodworth, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Healing Service, Mr. Macbeth Bain; 6.30, Miss Ellen Conroy, M.A. 31st, 8.30, Watch Night Service.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mrs. Mary Gordon, address and clairvoyance. 28th, Mr. G. T. Brown.

Brighton.—Windsor Hall, Windsor-street.—11.15, Mr. H. Everett, address; Mrs. Curry, clairvoyance; 3.15, Lyceum; 7, Mrs. Curry, address and clairvoyance. Monday, 8, healing circle.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses, Miss Felicia Scatterd; 3 p.m., Lyceum. Monday, 7.45, Miss Scatterd will give some of her personal experiences. No meeting 24th, 25th, 26th. Friday, 27th, Guild social and dance. 29th, Mr. Maskell.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—To-day (21st) at 7.30 p.m., prompt, Dedication of New organ, also of illuminated "In Memoriam Carton"; Miss Jennie Walker, of Canada, in the chair; Mr. Richard Boddington, dedication address; Mr. A. Clegg, organist of Marylebone Association, at the organ; vocalists: Madame Nina Field and Miss Lily Harvey. To-morrow, 11.15 and 7 p.m., Mrs. Jennie Walker, of Canada.

PRACTICAL THEOSOPHY.—In the opening chapter of his little book, "Practical Theosophy" (Theosophical Publishing Office, Adyar, Madras, 1/6), Mr. C. Jinarajadasa sets out three fundamental Theosophical truths which, when a man begins to apply them, transform his attitude to life. These are that man is an immortal soul who grows through the ages into an ideal of perfection; that he grows by learning to co-operate with God's plan, which is evolution, and that he learns to co-operate with God's plan by learning first to help his fellow-man. The remaining chapters treat of the practical application of these truths to home life, school and college, business, science, art, and the State. In the domains of education and art the author especially emphasises the importance of the influence of the beautiful. He holds that every object that surrounds a child from the moment of birth should have some touch of beauty. He would not have its emotional nature infected by harmful poetry and crude music (he even condemns nursery rhymes, "with their usual jumble of thoughts and images which have little relation to life"). Unruliness being a malady of the emotional nature, he believes if we could only abolish the ugly noises of the streets and the ugly pictures on hoardings, as well as the use of phrases distorted from their true meaning, we should not need to complain of unruly children.

A HORRIBLE DOCTRINE.—It takes, perhaps, a child's or a woman's heart to realise the horror of that thought [of never ending punishment]. I remember as a child reading a Sunday-school book that helped me to realise the meaning of this "for ever and ever in hell." I was to imagine a huge forest, and a tiny insect coming from the farthest planet and biting an atom out of one of the leaves and carrying it away to his home, the journey taking one thousand years. Then I was to imagine the ages that must elapse before that whole leaf was carried off. Then the stupendous time before the whole tree would be gone. Then, as my brain reeled at the thought, I was to look forward to the carrying away of the whole forest, and from that to the carrying away of the whole world. Then came the awful sentence in italics, *Even then eternity would but have begun.* I suppose God will forgive the people who wrote that book for children if they repent, but I don't feel much like forgiving them. I can remember still lying awake in the night and crying as I thought of the lost souls in hell, as my poor little brain reeled at the thought of the journeys of that wretched insect, and of those whom God kept alive to suffer for ever and ever.—Dr. J. PATERSON-SMYTH in "The Gospel of the Hereafter."

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NOTES BY THE WAY.

In his delightful essay on "Imperfect Sympathies," Lamb wrote indulgently of those who have minds "suggestive rather than comprehensive," minds that

have no pretences to much clearness or precision in their ideas or their manner of expressing them. Their intellectual wardrobe has few whole pieces in it. They are content with fragments and scattered pieces of Truth . . . Hints and glimpses, terms and crude essays at a system, is the utmost they pretend . . . The light that lights them is not steady and polar but mutable and shifting, waxing and again waning.

And then in his droll way he satirises the persons whose minds seems to be "put together on principles of clock-work," and in whose brain there is no place for "surmises, guesses, misgivings, half-intuitions, semi-consciousness, partial illuminations, dim instincts, embryo conceptions." Those persons he finds to belong specially to a people to whom some of us are near allied, viz. the Scottish race; and they are not all like that. We have known Scots who do not require that everyone should speak "as though he were upon oath," and who could find intellectual interest and profit even in books of psychic communications which are not "perfectly evidential" throughout.

* * * * *

Sometimes in perusing these books of "communications" purporting to be from "the other side" and coming on a "glittering something," as Lamb would say—some idea that charmed and enlightened us—it has seemed that, except for the purposes of strict scientific research, its source was not of the first importance. Perhaps it was out of the medium's own mind or subconsciousness or subliminal self, or maybe it was a projection from the "Cosmic Memory." We are not always required to decide the question as to the source of a communication. Sometimes it is a matter of appraising its value. When we have once satisfied ourselves of the *bona fides* of a correspondent we do not call upon him to present fresh credentials every time he has something to say. We look less at the man and more at what he says. Of course he and we and all that happens may be all figments together—that is what comes of pushing clockwork exactitudes, logical precision, and so far. The reality of our communicators from beyond the bourne has been proved by the most rigid scientific investigation, and having accepted the position we may now go a stage beyond and receive their messages without requiring that every subsequent communication shall be as valid as the first one. We are now more concerned with the matter and manner of the messages than with their source. There is a tendency at times to forget that we are dealing with human beings—fellow creatures—on both sides of the way. We have the best evidence of that. A statement concerning the life beyond purporting to come from a dweller in that life may not

have come from that person at all—and yet it may be quite true as regards the facts stated. The test of its truth is its consistency with strictly verified messages. We cannot verify everything. Life is too short. We must follow the methods of this world: take initial precautions and then take the risks of deception and mistake inseparable from the free play of life and life experience.

* * * * *

In her delightful book, "A Psychic Autobiography," that gifted woman, the late Amanda Jones, the American poetess and inventor, tells how on one occasion a spirit-lawyer wrote through her hand a document in perfect legal form for use in some business in which she was engaged. It stood the test of expert scrutiny—there was no flaw in it. True, the legal mind which thus aided her from the unseen purported to be that of a wise and good man, and the business for which the document was designed was a mission work. But the core of the matter was that there was a *use* to be served. An inspired treatise would have been more in accordance with the notions of some persons regarding intercourse with the world beyond, but it would have been of no service. And the question of *use* had, in this case, very little reference either to the character of the lawyer or the philanthropic nature of the work. Always the first principle of Nature is *USE*. Let us consider that before venturing on judgments of people or things in our movement or outside of it. Use comes first, justice and beauty and wisdom are outworked later, and often after very unpromising and sometimes positively ugly processes. The phenomena-hunter who is constantly seeking mental stimulants in the beholding of wonders is not an edifying spectacle, but he is nevertheless keeping in action forces that will later be of immense benefit to those of more unfolded character. So, too, is he who seeks monetary gain through psychic avenues. And the work of the medium whose reputation is offensive to "the unco' guid" may not be less useful on that account. It is well to insist on the especial importance of purity of character and motive in all who deal with the deeper powers of the soul. But it is also well not to forget the parable of the Pharisee and the publican.

God's HELPERS.—Without our participation, without our assistance, the Father's work cannot be carried on. . . . We are called to become God's redeemers, to be His fellow-workers, to help Him in establishing His Kingdom on earth. To realise this divine mission is to find a new meaning in our existence. How many have become languid or cheerless or dismayed because they felt they were not wanted, that there was no room for them in the vast organism. Then they realised that they were an indispensable link in the chain of Being, a cog in the wheel of the vast Order, a cell necessary to the health of the whole, and there came to them a fresh inspiration to be worthy of their place in the sun. They heard God's clarion call as of a captain cheering his soldiers to do battle with evil and redeem His world. God is calling you and me. God needs us. He cannot speak His human message without human lips to frame His word. He cannot strike at the tree of evil without the human arm to wield the axe. He cannot graft His new idea upon the human world without a human mind to receive and irradiate it. He cannot pour His pity to allay the world's woes without human hearts to gather and disperse it. . . . When a hard task challenges our earnest effort, over-riding our timidity and weakness; when a truth beckons us and its pursuit brings us into the briars of the wilderness; when a dream of Beauty wrecks a hundred sanctions that used to stand us in good stead; it is a plain "Thus saith the Lord" to us; it is the voice direct.—From a Sermon by the Rev. J. TYSSUL DAVIS, B.A.

RACHEL COMFORTED.

By "RACHEL."

["Rachel" is the pen name adopted by a lady of considerable literary gifts, the wife of a distinguished military officer. As we stated in our introduction to the last of this series (*LIGHT* for March 30th, page 98), the remarkable story she tells of the communications she received through planchette from her little son is absolutely authentic, and was the subject of close investigation at the time.—Ed.]

In reference to letters I so often get, and recently a kind one from far New Zealand, I must again say how one of my greatest delights is to see, sixteen or seventeen years after my Sunny first began to talk to me from the other side, one statement of his after another being repeated in other communications of recent occurrence—and believed in. At the time I, his mother, received them daily (devoting nearly four years of my life exclusively to the quest of my vanished child, and most richly rewarded for it) I generally found incredulous wonder or ridicule at his descriptions of the life he leads, a life which differs apparently but little from this one, so little, in fact, that many folks "there" are most indignant at being told they have "died." This surely speaks for itself. I cannot suppose that in our nightly visits to that side, we express any wonder at our surroundings. They are our real and true life, led by us with progress and therefore changes, for centuries of time, and quite familiar to us. The shock and surprise, I think, occur, on the contrary, when we re-enter this, our physical habitation, every morning. Who is not familiar, especially in bereavement, with the moan of pain, the sense of shock and return to anguish, burden and loss that the sleeper awakened experiences, on re-entering earth conditions?

Said someone to me, fifteen years ago, after reading Sunny's wonderful conversations, "My dear child, the man in the street would blaspheme at them. Houses with furniture! Motors and electricity! Publishers and writers! Picnics and outings! Jane Saunders, the housemaid, 'burnt in a fire at Boscombe,' and still a happy housemaid! Sunny waking Murray in the morning by 'chucking a wet sponge' at him! Christmas trees and amateur theatricals, with people taking such parts as Cinderella, and the naughty sisters, and the Prince! Shops and free-wheel bicycles! Take my advice, and when you publish 'Rachel,' cut all that out, and only keep in the angel appearing to Sunny while he gardened, his teacher, 'Love,' the flowers, the rivers, the hymns; the vague uncommittal pretty things, in fact, that this queer public does believe in. They won't accept anything else, and it's lucky for you that you weren't born two hundred years ago. You'd have been tortured or burnt as a witch. As it is, you'll only be regarded pityingly by the churches as being in direct communication with the devil, and by everyone else as a fit inmate for a lunatic asylum."

"But," said I, "I cannot and will not publish my child's conversations in a mutilated or dishonest fashion to please a stupid public. They may be despised and rejected, ridiculed and passed by. The truth is ever received so. I suppose they are far in advance of the times. So, if necessary, they shall wait till the world is more ready for them. But I know they are all true, and that this will in time be recognised." This I said sixteen years ago. And so "Rachel Comforted" has lain by, all these years, unseen and unknown, waiting, as I believe, for this day of need and longing, when so many (like myself then) feel that nothing at all in life matters until the vanished darling is found again and communion established. This lies within the reach of many, and can be obtained under certain quiet, uniform conditions. But it is these conditions which are the whole difficulty. It is of no use to disguise the fact that in any life of great stress, storm, or whirl, you simply cannot get into any reliable touch with what we call the Spirit World (as if it were really another world, whereas it is the unseen part of this world). This is surely common sense! I have such a feeling of hopelessness and pity when I hear of people rushing to pleasures, shopping or sight-seeing, theatres and revues, and then sandwiching into all this a flying call on a medium, or an hour once a week at a planchette or automatic writing. What could anyone get of personal touch under such conditions? True, you may get much that is interesting; yes, you may easily get a message of sorts from the other side, and if all you want is exactly what you would get if you rang up on the telephone and asked, "Put me on to any number you like: I just want to talk to someone for the sake of talking, but nobody is expecting me"—well, yes, of course, you'll get a chat for the sake of chatting; you won't know who it is, and if you are stupid enough to say, "Oh, are you my mother? My son? My brother? Or my friend Jones?" the person at the other end, if he or she has a sense of humour, may easily have some fun out of it, and say yes, or tell you he has met them and here is a message from them, while your real objective is not expecting you at that hour, and having, of course, his or her own duties and life to live, may know nothing whatever about it. My dear people, your relations on the 'other side' aren't glued on to your 'phone, you know, ready to shout back "Hullo!" directly you call "Hullo!"

How could any world of life of usefulness, advancement, or common sense, exist if it were so? Everybody who has what you call "died" is not spending his existence following your footsteps, standing behind your chair at meals, in the theatre at your afternoon call, or while cooking, shopping, talking, and going about. Why should they? They would intensely object, I am sure, quite as much as anyone this side would, however strong the love between. They, "over there," have their own busy useful lives to live, thank God, just as we have here. No doubt some of their time is spent in your service. Many of them spend part of every day I know as my two boys do, making the home or garden beautiful against your arrival. They will cultivate the flowers you specially love in some sweet corner where a rustic seat and table will be put up also by loving hands, "for mother and us to sit and have tea at—when she arrives for good." Mother, of course, is often there now, and knows the rustic seat well, if only she could bring the remembrance through. But picture the chaos and dull misery of these freed and happy ones if things were really as inane as orthodox teachings have taught, and I am sorry to say, still teach!

I never go into a churchyard without feeling really awful at some of the inscriptions on the stones, which, after all, are only the white mile-stones, marking how those fortunate people are a mile or two ahead of ourselves—just along the road—just round the bend—resting now and then—till we have caught them up. I once wrote an article called "Epitaphs," which might also have been called "Monuments of Ignorance." In nearly all of them, it was hard to know whether to smile, or to sigh in pity. I remember one fearful production, "Oh! heedless one, pause as you pass. Think what lies beneath this grass. As you are now, so once was I. I lie here till Eternity!" Good heavens! one might expect such sentiments on the tomb-stone of a blue-eyed ancient Briton—when the world was young. And indeed I feel I grossly insult the wise ancients when I compare them and their psychic wisdom with the pitiful stupidity that has grown up (somehow or other) in the Western nations. One is bound to get only half the intelligence of humanity when only half of humanity is given opportunity for expression. As the bulk of human beings never think for themselves at all, the thinkers, if confined to one sex, are naturally not enough to go round. But all that is going to alter. The mother will instruct their beardless boys from the pulpit, instead of the beardless boys instructing their mothers—and grandmothers! The result will show itself in the generation following, and will grow and improve with each generation after, with the consequence that the dear boys will not grow into dignitaries of the churches, who get up and preach nonsense about the After-life, and the awful sin of spirit communication. For women seem to sense some truths better than men, probably because their affections are usually deeper. I have noticed that where parents have lost a son in this war has generally been the mother (with her intense love and longing) who has first got into touch with the vanished treasure of her heart.

Thank heaven, however, for the illustrious free-thinkers of the sciences and churches to-day! We owe them much for their splendid courage and example.

I believe that my Sunny "got through" to me because he knew that I was always one of the think-for-myself women, and instead of fainting away in horror when the planchette wrote that he had just had bread-and-milk for supper, after playing cricket all the afternoon, I clapped my hands with joy and said, "Ah, Sunny, now I know I've really found you! I'm so glad, darling, that you haven't wings."

THIRTY YEARS AGO.

(FROM "LIGHT" OF DECEMBER 29TH, 1888.)

DECEASE OF LAURENCE OLIPHANT.—With a keen sense of the loss we have all sustained, I have now to announce that Laurence Oliphant is no longer suffering in a pain-racked body. He was released on Sunday afternoon, and his release (as the "Times" says) "leaves a blank which his innumerable friends will find it difficult to fill."

"M.A. (OXON.)"

SPIRITUALISM as a system of belief is not hostile to, except very narrow forms of Christianity. Some critics have denied its right even to the title of religion; but this is a mistake. It is a religion to those who sincerely say it is, and these are many.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

"PSYCHIC SCIENCE," by Emile Boirac, Rector of Dijon Academy (Rider and Sons, 10s. 6d. net), is a valuable contribution to the experimental study of psychical phenomena. It is a translation of the work, as published in French under the title of *La Psychologie Inconnue*, so well known to students of French psychic literature. A full review of the book will be published shortly. Meantime it is to be obtained at this office at the price mentioned, or post free, 11s.

THE MEANING OF IMMORTALITY.

By H. A. DALLAS.

Our ideas on this subject will become clear if we are very precise in our use of terms. As ordinarily used, the term "immortality" is synonymous with unending or everlasting; the word "eternal" is not an equivalent—it does not imply endlessness. It is almost universally substituted for "everlasting" in the revised version of the New Testament; its literal meaning, as the marginal notes indicate, is "age-long" or "of the ages" (æonian), but it is obvious that the term has acquired a fuller meaning, and as applied to spiritual, timeless experience it is used, as Mr. Fielding-Ould has pointed out, to distinguish "the quality of the life" rather than its duration. This is apparent if we consider the use of the term in John xvii. 3, "This is life eternal that they should know Thee, the only true God, and Him whom Thou didst send." Knowledge and duration are not equivalents or even related terms. The sentence is unintelligible if we substitute for the word "eternal" a word denoting persistence, thus: "This is to continue to exist, namely, to know God." St. John was giving expression to the deep truth that the highest kind of life, the spiritual life, is essentially one of communion with the Divine, a life of sonship to God; and it seems to me that he implies the same in John iii. 36, "He that believeth on the Son hath eternal life . . . he that obeyeth not the Son shall not see life."

Mr. Fielding-Ould's comment on this text is, "We might gather that life is not given at the creation of the spirit, but on the acceptance of the obedience of Christ (or the equivalent under other names in other religions)"; but I think we can only draw this inference if we confound the term *eternal life* with persistent duration. When St. John said, "He that hath the Son hath life" (I. John v. 12) of conceive that he was speaking from experience, was expressing what the revelation of Sonship in Jesus Christ had become to him and others; not for a moment do I suppose that he meant to define the conditions under which God, "in Whom we live and move and have our being" would allow us to continue our persistent existence.

Mr. F. C. Constable says, "Surely He can blot out any of His subjects if He chooses." This expresses a conception of God as a potentate with whom we have no true filial relation. There are some things, surely, which God cannot do. He cannot contradict His own Nature, nor disown His responsibilities. If His Nature is in humanity, if the sonship of Jesus Christ is a true revelation of human origin and destiny, one may dare to affirm that God cannot "blot out" any portion of His Nature incarnate in mankind. May we not also be sure that, having brought us into manifestation without our choice, the Infinite Being has the responsibility involved in this action, and that He will "not fail nor be discouraged" until the purpose for which He sent us forth has been accomplished? and unless that purpose is consistent with an "absolutely beneficent influence over all living things of every grade," a "beneficence which pervades and rules the universe" ("The Unknown God," by Sir Henry Thompson, p. 85), we have been terribly deceived, for we are capable of imagining a better Being and a better destiny than God is or has conceived; which is absurd. To call any spirit into consciousness and then to "blot it out" is, to my mind, entirely incompatible with what we know of parental love, even in its imperfect manifestation in mankind, and is quite unthinkable in connection with the belief that God is love, the ideal of all parental affection and the spring of all fidelity.

Annihilation of human spirits is a theory, therefore, which I reject; but I recognise that, since God has put the human spirit a "handbreadth off," as Browning says, that it may have freedom and learn from experience, it remains true that whilst "our ultimate destiny is in the hands of God," it rests also with ourselves. *Eternal life* is the life of sonship and obedience to the Infinite Goodness and Love, and that has to be laid "hold on" (I. Tim. vi. 19), not merely passively received; unless the human will co-operates with the Divine, human spirits may persist for ages without eternal life.

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RECENT BOOKS.

"Mails from the Continent of Death," by F. A. Fuller. (Theosophical Publishing House, 42 pp., 1/-.)

This is a record of "automatic" communications spelt out with rod and alphabet, and bears all the marks of genuineness. It shows the usual apprehension of honest recorders lest the message may be a mere product of the sub-consciousness, while giving good grounds for the inference that it really emanates from the alleged source—a Mr. Douglas Price, of Brisbane—who was erewhile "an Anglican clergyman, put away from Anglican work because of heretical views," and who now writes that "some poor sceptic may be helped thereby." These views seem to have been rather opposed to Spiritualism and Theosophy than favouring them. The experiences of the narrator are mainly on the battlefields in aid of those passing over. They give some interesting sidelights on work in the Unseen; and (which the reviewer thinks a mark of genuineness and sincerity) they give errors, which are, later in the booklet, put down to imperfect knowledge. They also record, at the end, a deceptive message, which may nevertheless be capable of simple explanation. The tone of the "mails" is matter-of-fact, and corresponds to a mentality anxious to correct the mistakes of earth-life, but too eager to wait for adequate enlightenment and somewhat disposed to teach before he has learned. The automatist appears to have been somewhat sceptical throughout; but there seems no good reason to doubt the authenticity.

"A Wreath of Immortelles," by Kate Hope Huntley. (Longmans, 92 pp., 2/6 net.)

The admirers of the late Archdeacon Wilberforce—of whom the reviewer is one—will be glad to see this wreath of remembrance. The thoughts are graceful and imaginative; and those who realise that thought-forms may become objective to the seer will have no difficulty in "placing" such poetical visions as "The Babes of Westminster." The synopsis of the Archdeacon's "Mystic Immanence" and "Spiritual Consciousness" (Elliot Stock) are excellent, and the latter could scarcely be improved. It is an admirable summary of what Church teaching ought to be, and if widely received, would set at rest many idle and hurtful controversies. It could be accepted by any sincere Churchman and any thoughtful Spiritualist, and would go far to make these convertible terms. It is a pleasure cordially to commend this graceful tribute to one who did such abiding work in the world. *Beati mortui, opera enim sequuntur illos* (Rev. xiv. 13).
STANLEY DE BRATH.

CLAIRVOYANCE AND THE TELEPHONE.

On page 378, in the course of his very interesting address, "Our Soldiers in the World Beyond," Dr. Ellis T. Powell is reported as having made the following prediction:—

"I have no doubt that within a short time we shall combine the principles of telephone and cinema, so that while we speak on the telephone we shall also see the features of our interlocutor at the other end."

May I say that I have already had this experience.

Last September I telephoned to a nephew (whom I will call A—) fifteen miles away, asking him to return home at once, as his brother was ill. A— answered my call, and said "Hold the line, please, while I make arrangements to leave. I'll tell you what time I can get away."

Directly A— left the 'phone, I felt a strange influence and saw a man's face at the other end of the 'phone, while a feeling of great distrust swept over me. When A— arrived home, I asked him if another man had been in the same room with him when he spoke to me over the 'phone, and on his saying yes, he had asked a man there to hold the line for him, I described the face I had seen and warned him to be careful and not to trust its owner.

A— said that I had given an exact description of his companion and added, "I believe you are right. I don't think he is straight."

The next day A— told this man how I had seen him at the other end of the telephone. He seemed surprised and startled, and strangely enough, he did not appear there again.

Whether I was right in my estimate of his character is not proved, but the fact remains that I was able to give an exact description of his appearance, when we were fifteen miles apart.
E. R. RICHARDS.

A PART OF THE GREAT CAVALCADE.—"Good luck have thou with thine honour—ride on, because of the word of Truth." *Ride on!* It heartens one to say it. No waiting or repining here, no resting in the tomb, or folding of the hands in sleep, *Ride on!* . . . If what we call Death is, as a score of symbols tells us and as the Indweller within us continually asseverates it to be, a fuller life, an ampler self-realisation a greater capacity for joy, let us never fear it, and above all let us never grudge it to those who have ridden on, with their honour; because in the knowledge of their nearness to us, and in the security of their well-being, and in the power of communicating with them, we hold the Word of Truth.—"Symbolism," by PAMELA GLENCONNER.

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1918—LOOKING BACKWARDS.

It is almost as dangerous to attempt to gauge the importance of a series of past events, when we are too near to them, as to forecast the future, and as we write the sand is not yet out of the glass—the year has still a few days to run.

We follow our custom of not making anything like a categorical summary of the year, so far as it has gone, in this last issue of *LIGHT* for 1918. For this reason it has not been necessary to wait until the last page had been turned and we were over the verge of the new year. The written letter remains, the record of this and the preceding fifty-one numbers of *LIGHT*, which in its present shrunken size is very literally "an abstract and brief chronicle of the time" so far as it is concerned with the career of Spiritualism and Psychical Research. We prefer rather at these times to look at the essence and spirit of the matter, and that in a not too arbitrary way. It is not that one is fearful of the delusive hopes, the "false dawns," which were wont to deceive us a little in times past. It is rather, as we have said, that we are not yet at a sufficient distance to get a true perspective. The year 1918 may prove to have been far more significant than we can now estimate. However we look at it, we can at least realise that it was a year of achievement, in spite of a considerable deficiency of means on the purely mundane side of things. We have suffered, like the rest of the world, from a shortage of "man-power" and material. We have had to deal with a vastly larger amount of work with stinted resources. All who have taken any active part in the labour of the world during the last twelve months know the story. It has been a year of strain, a time of dearth and privation of means to do even a tithe of what might have been done. The eternal paradox was there. When the world could have been amply served, only a few availed themselves of the service: the rest went by, occupied with other things or looking askance at us. The war brought a great need for knowledge and consolation concerning the mystery of death. There was a rush of applicants—suppliants almost—but by that time the band of helpers had dwindled, opportunities and supplies were restricted. It was the old story of the Sybilline books. Delay had meant that the books had grown scarcer and dearer. There is a very literal meaning in that story to-day, as all who are now buying books to study our subject will readily appreciate. But—to continue in the literal vein—there is still the Alliance Library. The fee for membership has not risen; it is one of the few things that have not increased in price.

That, however, is by the way. Let us generalise on the history of the year from our own particular standpoint. *LIGHT* has not only survived, but has increased its hold on its public. That the enormously enhanced price of its production has necessitated a Sustenance Fund is a matter for regret, but it is a temporary matter. New times will bring new opportunities. When we are sufficiently wanted, we shall be sufficiently served. We have increased our influence, if not our standing. It is enough for us at the moment to remember that we have weathered a gale in which many a craft, more stoutly built, more efficiently manned, has foundered altogether.

As for the Alliance, it has greatly increased its membership, and in due time may enter on a larger inheritance. When it and *LIGHT* were evicted from the old quarters in St. Martin's-lane, we took up our temporary abode in this quiet square—a "half-way house," as we hoped, and still hope, on the journey to an establishment that shall be thoroughly worthy of all we stand for and all we aspire to do.

Nevertheless, all through the year we have felt that a great work was being done, mainly independent of money,

offices, desks and platforms, all the purely physical appliances that make up an enterprise outwardly successful. There was a surging upward of life, a spiritual interlinking, a great exchange of sympathy and service—things never to be recorded in any ledger or rightly estimated in an annual report and accounts. Many have been conscious of these activities. They are amongst the hidden splendours, those luminous things which are beyond the "imperfections of matter," and do not suffer by them.

The outward signs of progress were important enough and, like the proverbial iceberg, enabled one to gain an idea, by a glance at the visible spectacle, of how much was below the surface. Many great meetings have been held, some important books published, a great deal of valuable testimony given, and fresh discoveries made during the year now ending. Only a poor fraction of them are on record in any adequate form, but the essential part of all of them has been registered in innumerable minds. We have gone forward visibly and invisibly—the last the greater.

And looking out beyond the limits of our own movement, in which lie the germ and core of a change of which the world has only just begun to dream, we see the preparations for the great transformation which is to come. Writing of the world-prospect and the "Time Spirit" in 1913 we quoted some lines from a sonnet by Keats. Let us give them again. They are more appropriate to-day than ever:—

And other spirits there are standing apart

Upon the forehead of the age to come—

These, these will give the world another heart

And other pulses. Hear ye not the hum

Of mighty workings? —

Listen awhile, ye nations, and be dumb.

FROM THE LIGHTHOUSE WINDOW.

We learn that Captain Tudor Pole, the author of "Private Dowding," has now the rank of major, and is "doing interesting work in Palestine."

In the Christmas Number of the "Premier," Mrs. Philip Champion de Crespigny has a "psychic story." It is brightly told, with touches of humour and satire, and shows how the attempt of a sceptical young man to turn an experiment with a medium into something ridiculous, ended with disaster to himself.

It is a peculiarity of the boomerang in the hands of the unskilful that it may fly back and hit the thrower. We regard that distinguished clergyman who recently published a small pamphlet against Spiritualism as distinctly unskilful. He refers to the "readiness of the populace to believe and confirm myths." We hear in imagination the guffaws of the Rationalists and the murmur of "Bible stories!" The irony of the subject is that the thing our theologian attacks is the only modern evidence and warrant of the reality of miracles as recorded in the Book it is his business to expound.

In "The Larger Spiritualism," his latest pamphlet published at 4d. and obtainable from this office (post free 5d.), Mr. Richard A. Bush gives us an instructive and ably reasoned exposition of what in his opinion Spiritualism should stand for. We read it with interest and sympathy, agreeing generally with the whole statement. We are regretfully conscious that our way for the present is straitened by circumstances. We cannot expand over the whole field of spiritual and psychical activity. We can only seek to rise to the height of the great argument by recognising and affirming constantly that the whole Universe is a spiritual one, that aspect of it which we term the physical being the only one in which the intellect, as distinguished from the larger faculty of Reason, has any legitimate part. When we consider that "the whole world is an omen and a sign" we are not disposed to quarrel with certain "occult sciences" which Mr. Bush includes in his purview, and which take rank under the general classification of Form, Symbol, Sound and Colour. Palmistry, Astrology, Phrenology, Numerology are amongst them. They may be none the less true and useful because some of them are degraded to low ends, and indeed there is no art or rite which may not suffer in the same way.

ONLY those are fit to live who do not fear to die.—
THEODORE ROOSEVELT

EVIDENCES OF SPIRIT COMMUNICATION AND SPIRIT IDENTITY.

FROM THE NOTE BOOK OF AN INQUIRER.

BY FRANK KNIGHT.

There was published some time ago a book by Mr. J. Arthur Hill entitled "New Evidences in Psychical Research." This work contains a detailed record of several sittings which I, together with a few friends of mine—their personnel varied from time to time—held with a medium, whose pseudonym throughout the book is "Watson." The real name, however, is used in Mr. Hill's later book, "Psychical Investigations," and I will here speak of Mr. Wilkinson accordingly.

At irregular intervals since Mr. Hill's book appeared I have had further sittings with Mr. Wilkinson, of which I took careful notes at the time.

A large quantity of more or less evidential matter has accumulated, and I incline to think that some extracts from the records of these later sittings may be of interest to the readers of LIGHT.

I propose to select from my notes a few incidents which I have grouped under two or three heads likely to appeal to the inquirer. I do not now enter into the question of the honesty of the medium or of the reality of spirit-communication. These points have been settled for me affirmatively by a cumulative weight of evidence which has altogether overborne the complete scepticism with which I commenced my first investigation.

The readers of Mr. Hill's book will remember that Mr. Wilkinson is a "normal clairvoyant," and, at least in the case of the examples which I now extract from my notes, he was at no time in trance, but was apparently always in a normal state of mind.

The messages were all delivered by him either verbally or by automatic writing. For the *modus operandi* of the sittings I may perhaps refer the reader to the book, in which full particulars are given.

Needless to say I was very careful not to give away information, and it is only fair to state that the medium never fished for it.

I should further state that many scores of deceased persons have been named and described to me by Mr. Wilkinson in the course of our sittings. Some I have known intimately, others I did not know at all, but have afterwards verified the information.

Many of these persons had been long dead when I first met the medium. From my relatives have come numerous communications concerning my deceased sister, parents, grandparents and great-grandparents, and also several uncles, aunts and cousins. The names and descriptions given have been almost invariably correct, and the automatic writing has gone straight to the point.

Owing to limitations of space I have selected only two incidents, illustrating each of my headings, though these are by no means the only examples to which I could refer.

And now to my points:—

I. Evidence of the personal identity of the alleged communicators:—

(a) My first example is mentioned in "New Evidences in Psychical Research," but no stress is there laid upon the point which I now wish to emphasise.

Mr. Wilkinson described the spirit form of a man in the prime of life, full features, well built, well dressed, but clothed in the fashion of other days, wearing a frilled shirt, figured waistcoat, and narrow black tie. The man's name was given as Nathan.

I recognised the description as probably applying to my maternal grandfather, Nathan Thornes, who died in 1853, aged forty-one. His death occurred twenty years before I was born, and some thirty years before the birth of Mr. Wilkinson.

Was it possible for a man so long dead to give convincing evidence of his identity? I asked for such evidence, and the medium wrote the following:—

"Freda Katherine, my daughter, was young when I left her and the others behind." (F. K. was my mother, one of three daughters, and aged five at the time of her father's death.)

"Your grandmother keeps a watching brief over you, and though she came to be full of years she is still young in spirit, allied to me as of yore."

(My grandmother, with whom I had lived many years, aged 81, fifty years after her husband. The phrase "watching brief" is perhaps significant, as I have reason to know that my grandfather had considerable experience of station.)

"My son Benjamin was unfortunately a great charge to my grandmother."

(True. He was mentally deficient all his life. I here interrupted to ask Nathan Thornes if he could tell me anything of the business of which he used to be the proprietor.)

"Business has no interest for me now. I cannot give any idea of (my) business life, except that Uriah Martin and I were always chums in that line."

(Uriah Martin was my grandfather's manager, but he was before my time, and I never knew him personally. I

asked if the writer would tell me something of his friends while on earth, as a further test of identity.)

"You may have heard your grandmother speak of Mrs. Norton, of Stanbury. She was an old friend of your grandfather's."

This lady's name was quite unknown to me, but fortunately there was an old gentleman—now dead—who had been in the employ of the firm since his boyhood, and when I asked him, he well remembered Mr. and Mrs. Norton, of Stanbury, as great friends of my grandparents fifty years ago, or more, and as frequent visitors at their house.

There was other matter of interest in the communication, but I think that, for a man who died in 1853, this was a good and successful attempt to prove identity.

(b) My maternal grandmother, Theresa Carter Thornes, died in 1903. I knew her intimately and loved her dearly. The following messages, purporting to come from her, are clear indications of her identity:—

"Your father, whom you will scarcely remember (he died when I was six) is often near you. I shall never forget when he died. It must be twenty-seven years since now." (Correct.) "Poor Henry! He did not live long to look after his children."

My father died very suddenly through breaking a blood vessel. He was only thirty-one. My grandmother and mother were alone in the house with him when the tragedy occurred. It was a terrible experience. I have heard my grandmother, while living, use the words "Poor Henry! He did not live long to look after his children" many a time.

Asked on another occasion to give me the names of some of her friends the medium wrote: "Our Florence, our Freda, our Benjamin." The use of the word "our" in referring to her children was very characteristic of my grandmother, but not of any other members of the family. I then said I wanted the names of some of her old friends—not relatives. Five names were given. Two of these were known to me; the other three were not, but I ultimately found that they were quite correctly stated.

I asked what was the nature of the business in which my grandmother was interested, and the reply came: "Oil-cloth, waggon covers, T— (tarpaulin?). This was correct of the business in my grandmother's time, but nowadays we manufacture entirely different materials, and it is unlikely that the medium would have heard of the old manufactures even if he had made enquiries.

II. The effect of recent visits to the house of persons not present at the sittings.

(a) Some time ago I received a visit from a widow who was wishful for my assistance in reference to her son's future. I did not at first recognise this lady, but she told me that she was a daughter of James Anderson, deceased, who had been our works manager, and was employed by the firm all his life.

A few days after this visit Mr. Wilkinson gave me a sitting. (All my sittings are held at my own home.)

The medium described to me, in detail, a lady, aged about seventy, who had been dead some years, but had not manifested before. Her name was Mary Hannah. I could not recognise the description, so asked for further particulars. I was told that a young widow connected with Mary Hannah had lately been to see me, wanting me to do something for her. I did not at the moment recall my recent visitor, and still could not recognise the description.

Mr. Wilkinson then stated that with Mary Hannah was a man, her husband, whose name was James Anderson, aged about eighty, and the medium had an impression of this man as bending over a pan, mixing something which smelt strongly of rosin and tar.

This is an exceedingly characteristic description of James Anderson. He had nominally retired from business some years before he died, but he could not keep away from the works, and one could almost at any time find him in his little office, bending over a pan on a gas ring, mixing some evil-smelling mess of rosin, oil, or tar, with which he proposed to experiment.

I did not remember Mrs. Anderson's Christian name, but on looking up the tombstone I find that it was Mary Hannah, and that she died aged seventy, as stated.

It seems probable that their daughter's visit had in some way made it possible for the Andersons to manifest to me.

(b) A friend of mine, Mr. Newman, visited me a day or two before another sitting. His grandmother, Mary Lister, was then dangerously ill, and indeed died very soon after.

At the sitting a young man was described, who said his name was Charley Lister, and that he was related to Mary Lister, who was then dying.

I knew my friend had an uncle called Charlton Lister, but he was living and well. I therefore questioned the existence of Charley Lister, but on informing Mr. Newman of the incident he told me that it was true that he had had an uncle, Charley Lister, who had been christened "Charley" and not "Charles" or "Charlie." Apparently this spirit had come to meet his dying mother; Mr. Hill describes similar incidents in his "Psychical Investigations."

III. The fact of Psychometry.

(a) One of my cousins, associated with me in the business, died very suddenly in 1915, aged thirty-three.

I was wishful, if possible, to get some message from him.

On the day of a sitting I noticed on his office desk a big bone paper-knife, which he had used to open letters. I took it home with me and later handed it to Mr. Wilkinson, asking him if he got any impressions from it. Apart from an idea I had that Herbert had brought it to the office from his home, I knew nothing whatever of the history of the paper-knife.

Mr. Wilkinson handled the knife a little, putting it to his forehead, and then reported as follows:—

"In connection with this article I get the name Herbert. He was rather a young man, who passed away recently and reluctantly. The knife itself has a long history. I am taken to a village some short distance away. I can see an old church. I am impressed that it is Haworth church. The knife has associations with Haworth."

The sensitive then gave me, in connection with the knife, the names of three Haworth people. These names were strange to me.

Later I saw my aunt—Herbert's mother—and read her my record of this incident. She told me that the paper-knife had been hers. She was not aware that it had been taken to the office. It had belonged to her since she was a girl, when she had lived at Haworth, and the three persons whose names Mr. Wilkinson had given me were well known to her in her childhood; one of them was her cousin, in fact.

(b) Very recently I had a letter from my sister, Janet. She was expecting that her husband would at any moment be called up for military service. This was causing her much uneasiness, and her letter was an enquiry as to what she ought to do. Must she sell her furniture, more especially a rather costly drawing-room suite which had belonged to our mother? Did I think mother would mind if she did?

When Mr. Wilkinson came I handed him my sister's letter, folded up. He made no attempt to open or read it. He passed it through his fingers a few times, and made the following statement:—

In connection with the letter he felt the influence of a woman of about 60, who had died in December some years before. Her hair was parted in the middle and waved over the forehead. Her name was Freda. (All correct in reference to my mother.)

Freda was much interested in someone still in the body, named Janet. The letter had been written by Janet, who was in some great difficulty, "like removing a house." The writer was loth to give something up, and I was to write to her at once, and urge her to stick to all she had, and tell her what was in my own mind about the matter, as that was Freda's wish also.

IV. Indications that the communicators can sometimes read our thoughts.

(a) My first incident occurred some years ago, in my bachelor days. After my mother's death I kept on the home, having a lady housekeeper, a maid, and a charwoman, which seemed rather an excessive staff for a single man, especially as the housekeeper (a most excellent lady) and I did not always see eye to eye. This *ménage*, however, was a kind of legacy from my mother's days, and I hesitated to disturb it, though I was increasingly desirous of a change. I mentioned the matter to no one however, but on one occasion, in the course of a long automatic script, which purported to come from my mother, these words were written by the medium:—

"You must of necessity make a change in your home. Say not a word to anyone, but be master. Your comfort is at stake as well as your purse."

The last sentence precisely summed up the situation, of which I had certainly given no hint to Mr. Wilkinson, who knew practically nothing of my domestic affairs.

(b) Finally I mention a quite recent incident. My mother's ashes rest at Merton, some forty miles away from home, and it had been my custom to take flowers to her grave on each anniversary of her death. This last year, owing to the difficulties and expense of travelling, I did not make my usual journey. Though I mentioned the matter to no one, I often felt rather uneasy, imagining that possibly my mother might realise my neglect, especially as she had written at an early sitting: "I should like our grave to be kept in order."

For several sittings I had had no communication whatever from my mother, but during Mr. Wilkinson's last sitting, while in the middle of another statement, he broke off and said, "Your mother is here, and she says I am to tell you that it is a long way to Merton, and that you need not let your thoughts dwell there, as she is no longer attached to the place. All associations with the church there are now broken."

It seems evident that my mother had realised what was on my mind, and wished to put me at ease again.

In concluding this selection from my records, I leave the reader to supply his own theories. I am aware, of course, of the many ingenious alternatives to "spirit return." Some of these alternatives are almost too ingenious, but that is not my present concern. I relate only that which I have experienced, and which I incline to think has some evidential interest.

The stars come duly to the night,

The tide unto the sea;

Not time nor space, nor deep, nor height

Can keep my own from me.

THE ARMY OF THE LORD.

BY THE AUTHOR OF "THE MINISTRY OF ANGELS."

Right has triumphed gloriously over wrong. The Lord has indeed shown Himself "mighty in battle." But our heroic dead will have died largely in vain if the victory results only in the destruction of militarism and the dethronement of autocratic tyranny. Materialism must be overthrown if on the ruins of the battle-shattered, sorrow-stricken world is to be built that better one of which young men are even now seeing visions and old men are dreaming dreams.

For that great spiritual Armageddon the angelic hosts are already mustered. Ours is the glorious privilege of enlisting with them in that veritable army of the Lord and in very truth, co-operating with God in the establishment of His kingdom on earth.

It can be done. The war has proved it. Despite the appalling and unspeakable horrors that have accompanied it, its most astounding revelation has been that of the heretofore unsuspected capacity for self-sacrifice possessed by the plain, commonplace, everyday man. No sublimer spectacle does history record than the voluntary response made by the motherland and her children overseas to the call to fight for the right against the might of a ruthless foe. "Greater love hath no man than this, that a man lay down his life for his friends." Thousands, aye, tens of thousands and hundreds of thousands, have shown themselves, in this awful conflict, endowed with this Christ-like attribute.

In their example we find both encouragement and inspiration to fight the good fight that remains to be won to crown their victory. God is the loving Father of all His children. That which He bestowed on them He has given to each of us—something of Himself. And it is only by that within us which partakes of His nature—the Divine self—that materialism can be vanquished and the reconstructed world established on a spiritual basis. No edifice that is founded on materialism can endure. It inevitably generates within itself the forces that will destroy it. Materialism is soulless and godless. Its gospel is the gospel of greed. It deifies selfishness.

Only to the extent that we overcome materialism in ourselves can we contribute effectively to the overthrow of materialism as a potent agent for evil in the world. For this war—the summons to which many have heard in the silence of their own souls—is truly a holy war. Its weapons are spiritual weapons. They can be wielded only by those who are spiritually minded and, seeking nothing for themselves, have learned to recognise and respond to Divine guidance.

That necessitates the domination of the self-seeking self by the Divine self—the God-seeking self. Without help this would be impossible. But that help is always given. It is merely a literal statement of a sublime fact I make when I say that no one ever strives alone to conquer his lower self; no one ever earnestly desires to help others but he helped to help them. Always in response to the wish to do good—to do good—from the great host of God-sent ministering angels comes one or more to impress, to encourage to uplift, to strengthen, to guide.

The most of us have as yet hardly begun to comprehend even dimly, the full measure of the beneficence of God. The beneficence is abundantly manifested in the material realm. There man has indeed learned to avail himself of it, though alas, for the most part without recognising its Divine origin. The destruction wrought by the war has necessitated a great increase in the manufacturing output. For that a correspondingly great increase in mechanical power is required. With the utmost confidence scientists and engineers assure us it can be obtained easily by utilising to a greater extent than has been done heretofore Nature's vast storehouse of energy (surely God-created) to turn the wheels of industry.

Now has come to many of us the recognition of the need of a great increase of spiritual power to overcome selfishness—individual, corporate, national—for it is just plain, everyday selfishness that constitutes the basis of materialism. The means of obtaining that power, too, the All Father has provided. It is ours for the seeking and the taking. It is freely offered us by loving, if unseen, hands. To the extent that we make "clean our hearts" we are filled with it. Then do we indeed receive Divine guidance. And we are given the spiritual strength needed to obey that guidance, not grudgingly and laboriously but whole-heartedly and joyously. Then do we enter upon active service in the Army of the Lord.

Therefore it behoves each of us to strive earnestly to overcome selfishness—that selfishness which is manifested chiefly in little things. Thereby we shall be enabled to contribute vastly more to the reconstruction of the world on a spiritual basis than by joining in the acrimonious abuse and fierce denunciation with which our ears will be deafened in the political arena.

Legislation alone can do very little to change the heart of man. One must realise, in some measure, the kingdom of heaven within before he can begin to comprehend what con-

stitutes the kingdom of God. When we are filled with good will towards our fellow men we shall live in accordance with the golden rule. And not otherwise, even though triumphant democracy should wield the reins of power everywhere and a league of nations prevent any nation from appealing to the arbitrament of the sword.

"THE DEAD HAVE NEVER DIED."

This is the title of a book of unusual interest and value by Mr. Edward C. Randall, counsellor-at-law of Buffalo (Geo. Allen and Unwin, 7s 6d. net), in which are set out his remarkable experiences in psychic investigations during the last twenty years. Clearly and forcibly written, with here and there some glowing phrase that a poet might have penned, the book makes a timely appearance, for much of it is concerned with communications given in the "direct voice" through the mediumship of one of the finest American mediums, the late Mrs. Emily S. French, who was over eighty at the time of her death. Many mediums, it may be remarked in passing, live to an advanced age, and thus flatly contradict the sweeping accusations of ignorant critics of mediumship. Mr. Randall was fortunate in obtaining a great many communications which were not only evidential in the facts given, but singularly free from that fantastic element which occasionally creeps in, to the bewilderment of the uninitiated. Information both intelligible and reasonable was received by him concerning the conditions of spirit life. Mr. Randall also obtained excellent proofs of personal identity, which he recounts in a special chapter (XIV.) of his book. There is likewise a description of the method by which the "voices" are produced. The value of the book is heightened by several chapters in which the author makes his own observations on the questions of survival and communication, drawing on an extended experience and the conclusions arrived at by study and reflection. With the trained mind of the lawyer is combined a fine intuition and clear perception.

A few quotations from the book will be of especial interest to students. Here are some passages from communications made in the direct voice.

THE PROCESS OF DEATH.

"Physically considered, in the final separation of the soul from the spirit body from the flesh garment there are no discomforts. As the etheric form goes out through the process called death, pain ceases and then for a short period comes what is usually called unconsciousness. During the passing of the soul when the individual leaves the tenement of flesh there is no sensation. That period of unconsciousness may be characterised as a sleep; then comes the awakening, the return of sensation, consciousness. Such is the true resurrection, and the possibility of that perfect life, unattainable to an inhabitant of earth . . . the immortal has been divested of the physical and progress is unlimited." (p. 180).

THE LIFE SUBSTANTIAL.

"In all the orthodox teachings of nearly two thousand years not one law has been given tending to show how it is possible for individual life to hold continuity. Theology has claimed it without explaining how or where. This no longer satisfies the human heart or mind. Fact which accounts for the great unrest among your people in every land. . . . The key to comprehension is first to realise that our earth does not contain all the matter of the Universe, that all that you see or touch is but the substance used by life in growth. . . . You regard the telephone as wonderful, wireless telegraphy as more wonderful still, but we communicate with each other by simple thought projection. You regard the phonograph as a marvellous instrument, but it is crude beside the instruments in use amongst us. When you appreciate the truth that we live in a state no less material than your own, you will understand that with our greater age and experience we are much in advance of you, and make and use appliances and instruments that could hardly be explained to your mortal mind." (p. 183.)

A COUNSEL OF CONSOLATION.

"Tell those who fear the end," the voice said, "that what they call death is very wonderful and beautiful; that with States with you, though you know it not, love is the one force in the universe; it is the motor that drives the world and causes action. All things are done in and through it, and because of it. Affinity, so-called, is the love through which the love force finds expression. Love is the force of God . . . it never brought unhappiness; it is the force of lust." (p. 70.)

have culled the above from a few of the simpler messages. There are several of a more profound nature, but the scientific aspects of the subject. Those we have will sufficiently indicate the clear, straightforward nature of the communicators, whose statements are largely confirmed by thousands of other messages given by psychic mediums. The book is throughout valuable and instructive, and it is the author or his spirit friends who are speaking. I highly commend it to the attention of readers, especially those interested in the "direct voice."

THE STRUCTURE OF THE ATOM.

Lieut.-Col. Johnson, I.M.S. (retired) writes:—

In your summary of Sir Oliver Lodge's lecture on December 2nd (p. 394) he is reported to have said that "The structure of the atom was the outcome of the discovery in the year 1899." Professor J. J. Thomson is given all the credit for this discovery, whereas it was made several years earlier, and probably more completely, by means of clairvoyant research.

In November, 1895, an article appeared in "Lucifer," which was repeated in pamphlet form in the same year. Three chemical elements—hydrogen, oxygen and nitrogen—were described, their atomic weights recorded, their ions counted and their forms figured. In a book, now out of print, called "Occult Chemistry," by Mrs. A. Besant and C. W. Leadbeater, published in 1908, over seventy of the chemical elements were described and figured in the same way by clairvoyant vision.

The subject is too technical for a letter, but a proof of the success of the clairvoyant method and its anticipation of this discovery by orthodox science is to be found not only in the book itself but in the fact that several new elements were discovered which had up to that date been entirely unknown. Two of these, "Occultum" and "Metargon," have since been, may I say, discovered; for Professor J. J. Thomson announced their discovery in a lecture at the Royal Institution in March, 1913. The book can readily be understood by anyone with a slight knowledge of elementary inorganic chemistry.

Like many other things, clairvoyance is difficult to prove, but here the proof seems as nearly absolute as it can possibly be.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour, W. 1.—6.30, Mrs. Mary Davies.

The London Spiritual Mission, 18, Pembroke-place, W. 2. II, Mr. E. W. Beard; 6.30, Mr. F. E. Beard. Wednesday, January 1st, at 7.30, Mr. P. E. Beard.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, address by Mr. Edmund Russell, "Woman through the Ages: Lilith, Eve, Venus, and the Virgin Mary."

Lewisham.—The Priory, High-street.—6.30, Mr. T. O. Todd.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. M. Q. Gordon, address and clairvoyance.

Kingston-on-Thames, Bishop's Hall.—Great propaganda meeting at Kingston Royal County Theatre. Speaker: Mr. Horace Leaf.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. A. Boddington, address and clairvoyance. Monday, at 8, healing circle. Wednesday, at 8, public meeting.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11.15, open circle; 3, Lyceum; 7, Mr. H. Boddington. Special: Thursday, January 2nd, Annual General Meeting; election of officers, &c., for 1919.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance. Mr. A. Maskell. Monday, 7.45, short address and psychic readings by Mr. Maskell. Wednesday, Lyceum; New Year's social. Thursday, 7.45, questions and clairvoyance. Friday, 7, Guild. Lyceum every Sunday at 3 p.m. Next week, Mrs. Mary Gordon.

If Matter is insatiable, Spirit is no less inexhaustible.—G. "Heard melodies are sweet, but those unheard are sweeter."—KEATS.

Life is heat, light is its attribute and flame its manifestation.—L. DE B.

PERSONALITY AND INDIVIDUALITY.—Personality is a universal characteristic shared in some degree by everyone; it is subject to mutation and variation, and it can be developed. The very origin of the word "personal" indicates something assumed or put on, designating, as it did, the masks worn by the actors in the ancient plays. Personality is the colour or dress, as it were, of the Ego. It varies according to the plane of development of the Ego, and also changes with each experience; but it should not be confused with Individuality, which expresses the *innateness* of character or the essence of self-hood.—From "The Psychology of Behaviour," by Dr. Elizabeth Severn.

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